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ABSTRACT

The conference focused on the importance of using one's language and cultural heritage for the future growth of individuals and the State of Alaska. This conference is a major activity of the Alaska Department of Education in providing training and technical assistance to personnel from the 35 school districts with bilingual-bicultural programs. Four speakers addressed the conference. Elsie Math, a Yup'ik educator, spoke about the development of a Yup'ik textbook on traditional ceremonies, the role of tribal elders as teachers, and the use of culturally relevant materials in bilingual programs. James Cummins reviewed the history of educator attitudes toward bilingual education, and emphasized that first language maintenance empowers language minority students and enhances their academic achievement. Stephen Karshen, a linguistics professor, explained second language acquisition in terms of response to comprehensible input in a low anxiety environment, conditions for which teachers should strive in the classroom. Geneva Gay spoke of the need for bilingual education teachers to consider the cultural context in which language learning occurs, and to attend to differences among students and teachers in body language and cultural value systems. The report includes many photographs, brief descriptions of the 106 conference workshops and activities, and four short award-winning student essays. (SV)

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"Through the looking glass
A Multicultural Future"

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A report of the 1986 Bilingual-Multicultural Education Conference February 5-7

RC016826

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Acknowledgements

The Conference Planning Team wishes to extend its appreciation and thanks to the many people, school districts, organizations, and agencies that have helped to support and sponsor this conference:

AKABE
Bilingual Program Coordinators
Bilingual Program staff
Parents and community members
Alaska School District
  Superintendents
  Classroom teachers
  Administrators
Technical assistance agencies
Department of Education staff
Community cultural
  presentation groups
Exhibitors
Students
University staff
State Advisory Council for
  Bilingual Education
Workshop presenters

and the many participants who attend and contribute their experiences every year.

We would like to extend a special thanks to Xerox Corporation for their generous contribution of time, staff, and equipment to assist us with this Conference.

The Conference logo for the 12th Alaska Bilingual Multicultural Education Conference was designed by Don Tullous.

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and
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Prepared by
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Logo by Don Tullous

On the cover: *A small representation of the diversity of the conference. (reading from front to back) The Cupik Eskimo Drummers at their workshop, The Elder's Workshop, Children at the exhibits outside the classrooms, and a member of the Filipino-American Dancers.*

On the title page: *The lobby of the Sheraton in Anchorage. Participants in the twelfth annual Bilingual-Multicultural Education Conference.*

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Introduction

The Twelfth Alaska Bilingual-Multicultural Education Conference was jointly organized by the Alaska State Department of Education, the Alaska State Advisory Council for Bilingual-Bicultural Education, and the Alaska Association for Bilingual Education. It is a major activity of the Department of Education in providing training and technical assistance to all persons involved in bilingual-bicultural education programs in Alaska.

During the school year 1985-1986, thirty-five of Alaska's fifty-five school districts implemented bilingual-bicultural education programs. These programs were transitional, full or partial maintenance in nature, or they provided for the teaching of English skills and concepts. In all, over 8,700 students from more than one hundred different language backgrounds were served by bilingual-bicultural education programs funded by the State of Alaska.

The conference theme, "Through the Looking Glass: A Multicultural Future" was selected to emphasize the importance of utilizing one's language and cultural heritage for future growth of individuals and the State of Alaska. Throughout the three-day conference, approximately nine hundred educators, parents, students and community members participated in over one-hundred six workshops, cultural presentations, general sessions and meetings.

The Conference Planning Committee hope that this report will enable all who attended the Twelfth Annual Conference to reflect upon what was learned, shared and experienced.

Thank you for your willingness to participate and work towards excellence in education for all of Alaska's youth.

Conference Planning Committee

Vicki Ross, Anchorage School District
Alice Taff, Alaska Association for Bilingual Education
Enid Lincoln, State Advisory Council for Bilingual-Bicultural Education
Phil Rosen, Office of Continuing Education University of Alaska, Anchorage
Barbara Berry, Office of Continuing Education University of Alaska, Anchorage
Laurel Tatsuda, Department of Education

Conference Coordination
Office of Continuing Education
University of Alaska, Anchorage

They came from all over Alaska, including the North Slope Borough School District the Northwest Arctic School District, and the Nikolaevsk School.

The Alaska State Advisory Council for Bilingual-Bicultural Education 3rd Quarterly Meeting. Shown from left are Jade Vittone from Anchorage, Mike Hirai from Sitka, Molly Pederson from the North Slope Borough, Enid Lincoln from Unalakleet, John Pingayak from Chevak, Toni Jones from Anchorage, Eleanor Gutierrez from Fairbanks, James Berlin, Sr. from Bethel and Sherry Ruberg representing the Aleutian School District.

Sherry Ruberg and Lucille Santos from the Department of Education.

Monday, February 3

PRECONFERENCE EVENT

1 Alaska State Advisory Council for Bilingual-Bicultural Education 3rd Quarterly Meeting.

Tuesday, February 4

PRECONFERENCE EVENTS

2 Title VII Project Directors Meeting
Mike Travis

3 Alaska State Advisory Council for Bilingual-Bicultural Education 3rd Quarterly Meeting.

4 Sheldon Jackson Museum Exhibit

5 Registration & Exhibits

6 Preconference Presenters Meeting

The Title VII Project Directors Meeting. From left is Carl Williams, Roy Iutzi-Johnson, and Mike Travis from the Department of Education.

Jessie Sato, Pam Randles and [illegible] Samoson at the Preconference Presenters Meeting.

Dr. Dorothy Alexander and Joe Coburn of the Northwest Regional Education Laboratory reviewing the conference agenda.

Various students and other participants get ready for an intensive three days of infor
mation gathering. This included attending many cultural celebrations, workshops,
and general sessions.

Wednesday, February 5

8 Conference Orientation for Students
Alice Taff, Martha Demientieff

10 **GENERAL SESSION I**
Elsie Mather, Keynote

13 Student Sharing: What we do in our School
Alice Taff

28 English as an Alaskan Native Language
Alice Taff, Pat Kwachka

29 Student Meeting with District Sponsors

32 Cultural Celebration I

Thursday, February 6

34 **GENERAL SESSION II**

36 Wisdom of the Elders: The Hope of the Future
Lis Teske & Martha Demientieff

49 Conference Luncheon
Dr. Stephen Krashen, Speaker

50 Archival Photography in the Village
Jozsef Scheiber

66 Student Meeting with District Sponsors

68 Cultural Celebration II

Friday, February 7

71 **GENERAL SESSION III**

79 Language Policy Pt. I
Roy Iutzi-Johnson

87 Policy Making: Student Stimulation Pt. II
Roy Iutzi-Johnson

98 Anchorage Historical and Fine Arts Museum Visit
Alice Taff

105 Student Meeting: Wrap Up

106 Conference Banquet
"The Bladder Festival"—A Play
Chevak Tangik Theatre

While waiting for the next important event the conference participants could look at the exhibit from the Sheldon Jackson Museum or the various displays by the exhibitors.

Wednesday, February 5

7 Registration & Exhibits

8 High School Students Orientation
Alice Taff, Martha Demientieff

9 Sheldon Jackson Museum Exhibit

10 **GENERAL SESSION I**

Conference Convener
Enid Lincoln, Chairperson
Alaska State Advisory Council for Bilingual-Bicultural Education

Anchorage School District Bilingual Staff Presentation

Welcome and Greetings
Governor Bill Sheffield

Mayor Tony Knowles
Municipality of Anchorage

Dr. Gene Davis
Superintendent,
Anchorage School District

"Preserving Our Culture Through Literature"
Elsie P. Mather,
Linguist and Author of **Cauyarnariuq: It is Time for Drumming**
Yu'pik Eskimo Textbook

Conference Announcements
Laurel Tatsuda,
Program Manager
Bilingual-Bicultural Education
Alaska Department of Education

Anchorage School District Bilingual Staff Presentation

Preparing for the new day in the Sheraton Lobby

Alice Taft and Martha Dementieff discuss the various events.

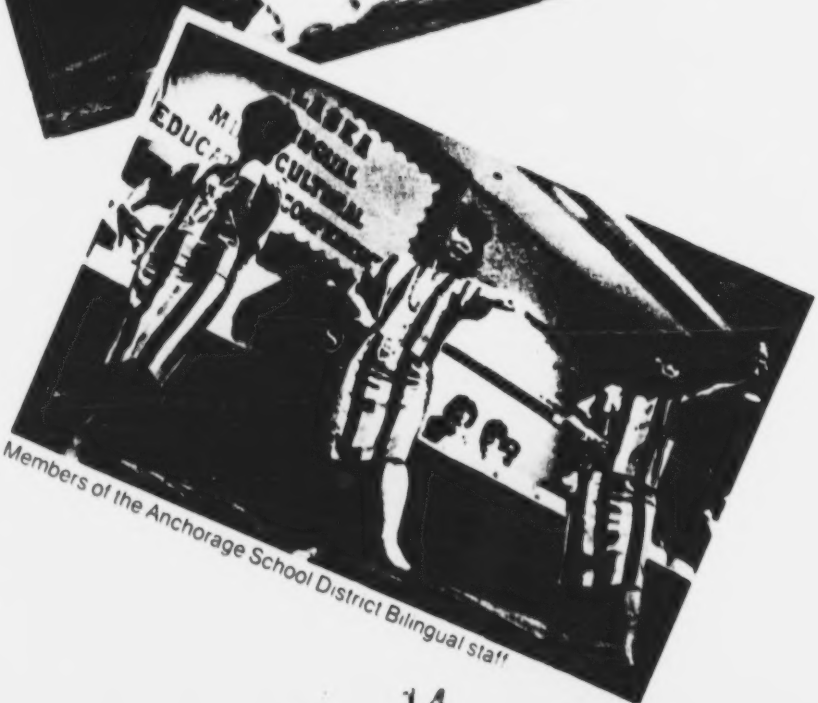
Members of the Anchorage School District staff

Kim Amaya directs the choral group of the Anchorage Staff.

Bilingual Staff members from the Anchorage School District.

Members the Anchorage School District Bilingual staff.

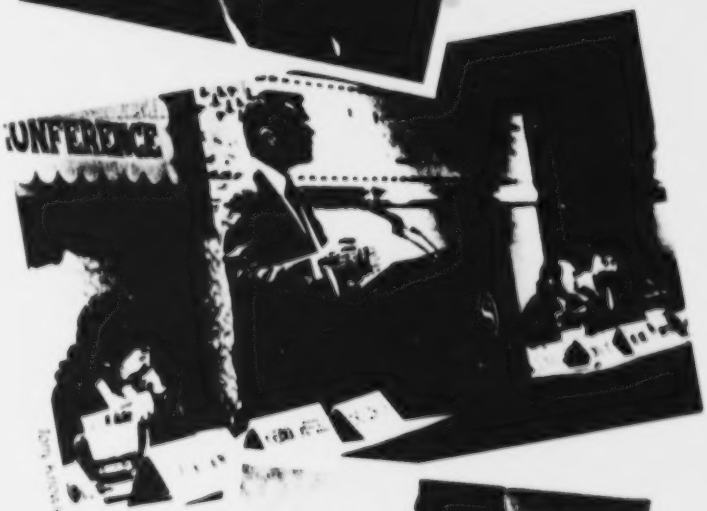
An Anchorage West High School Korean student



Members of the Anchorage School District Bilingual staff

Conference convener Enid Lincoln, Chairperson for the Alaska State Advisory Council for Bilingual-Bicultural Education welcomed the participants. She introduced the people at the head table including Governor Bill Sheffield, Mayor Tony Knowles of Anchorage, and Dr. Gene Davis, Superintendent of the Anchorage School District. The Governor presented the Executive Proclamation officially opening the twelfth annual Bilingual-Multicultural Conference.

Elsie Mather spoke about "Preserving our Culture Through Literature" after which Laurel Tatsuda, Program Manager for the Bilingual-Bicultural Education Division of the Alaska Department of Education made a few conference announcements. The Anchorage School District Bilingual Staff performed. As the session broke up, the conference participants began leafing through their conference booklets trying to find the definitive workshop.



STATE OF ALASKA

Executive Proclamation

by

Bill Sheffield, Governor

Throughout its history, Alaska has recognized the wealth of its human resources. Its citizens have worked together to offer the best education possible to the young people of this state.

The State's commitment to equal educational opportunity for its bilingual and bicultural children is demonstrated through the programs of bilingual-multicultural education offered in Alaska's public schools, and through the involvement of parents, parents, and community members in our bilingual-multicultural programs.

This proclamation is a pledge to Alaskans to maintain this state's richly varied cultures and histories, and to work cooperatively with local communities to provide meaningful and top quality educational programs for all of our youth.

To commemorate the importance of bilingual-multicultural education in Alaska, the 12th Alaska Bilingual-Multicultural Education Conference will have as its theme, "Through the Looking Glass: A Multicultural Future."

NOW, THEREFORE, I, Bill Sheffield, Governor of the State of Alaska, do hereby proclaim the week of February 2 - 8, 1986, as

MULTICULTURAL EDUCATION WEEK

in Alaska, in recognition and celebration of Alaska's rich cultural heritage. I urge all Alaskans to acquaint themselves with bilingual-multicultural education programs offered through our public school system.

DATED: December 23, 1985

Done by—

Bill Sheffield, Governor who has also authorized the seal of the State of Alaska to be affixed to this proclamation.

"Preserving Our Culture Through Literature" Elsie Mather

It is really an honor and a privilege to be here. I haven't been to any of these conferences in awhile, and I am really impressed at the number of participants to say nothing of all the workshops in a wide variety of subjects. I remember back in 1970 when we had our first workshops. There were just a handful of us and our workshops were confined to orthography and introducing a few methods and materials at hand.

I would like to share with you a few of my thoughts about our elders and then mention some concerns I have about our teaching materials.

In just the last decade, a lot has happened in our programs. We have become complicated. All kinds of people are involved now and our students come from many different cultural backgrounds. We are trying to meet their needs through a variety of methods.

When Laurel Tatsuda asked me to speak to you, I knew that I would want to talk about our materials, but I wasn't sure how I was going to go about it. I was overwhelmed when I read some of the speeches and workshop titles in the past three to four years' conferences as written in your annual reports. I wondered if there was anything more to say. I felt I was at the tail-end of things. Oh well, I thought, like children we need to hear something over and over again until it finally sinks in—until we finally do something about what we have learned. For instance, the subject of integrating cultural knowledge into all areas of school subjects comes up again and again.

When I was going over the LKSD (Lower Kuskokwim School District) policies for bilingual programs, I noticed that one goal is for children to retain and acquire subsistence skills. There is a statement that says that it is the intent of the LKSD Board of Education that this policy will be reflected in the district's total curriculum. We need to hear this over and over again and keep reorienting ourselves to our goals. What I say today, you will have heard already, but maybe I'll just say it a little differently.

Laurel said, "We'd like for you to be our speaker because you have done some nice things in materials for teaching." I owe a lot to a very important group of people and I feel it is they we should recognize. At this time I'd like for us to recognize our elders. If it wasn't for them, their insight, and their willingness to share their knowledge, I would not be here. I would like to thank Phyllis Morrow and Chase Hensel who were mostly instrumental in getting my book, *Cauyarnariuq*, done for the LKSD bilingual department. Through their insight into the Yup'ik culture, many good materials in that center are being developed. *Cauyarnariuq*, or *It is Time for Drumming*, is a Yup'ik textbook about traditional Yup'ik ceremonies which was based primarily on interviews with elders.

As I interviewed the elders for this book, they taught me many things. Many of these elders, with their knowledge, especially of the past, are fast disappearing. Many of my teachers, during my research, were in their 70's. One of them, Thomas Moses of Chevak, recently passed away. He was a kind man, who, always smiling, and in his special, wise, dignified manner, told me that I asked too many questions. He said this without resentment, but with humor. We both knew that to ask so many questions, especially of an elder by a younger person, was one of the no-no's in our way of learning. But we were also aware that they, our elders, have a lot to teach us, and they don't often have the chance to impart their knowledge today, what with young people away in schools and parents away at some job. These once important teachers are often left alone and forgotten in nursing homes. And even when they are among us, in meetings, for instance, where we conduct ourselves according to alien procedures that are confusing to them, they are lost, ignored. Let's not just give them a clapping hand during meetings and then proceed as if they don't exist. Let's involve them in the process of our education in our villages and elsewhere.

While trying to get my information from the elders, I was apprehensive, especially because of the nature of the subject which had a lot to do with our religion. Our religious feelings, and our traditions and customs related to them, are usually not talked about openly. What compounded my apprehension was because, I had ventured to ask some questions about our old beliefs and about shamans. I knew many of our customs came from those old beliefs about our origins, what we believed about the dead, or how we looked at our world in general. I was curious, but I was usually brushed off. Maybe I asked the wrong people, or maybe I sounded stupid. Or maybe it was because, some, especially the younger group, had learned to dismiss this kind of information as nonsense. Or did it stem from the fact that our languages and therefore our traditions, have in the past, and even today, been thought of as something to be ashamed of?

Anyway, when I explained my purpose—that the information I was seeking would be used in high schools—the elders were more than willing to teach me and answer my questions patiently, even though one of them nicknamed me, *apqanertuli*, or 'one who asks too many questions.' But it was important for them to see me demonstrate a little bit of knowledge about what I was asking them. It is often useless to go to an elder and say, "Here, tell me all you know about such and such." That approach is insulting to them, and it shows our stupidity. More, it puts them in a difficult situation. They know they can teach us best by building on our experiences. That is one of the most logical ways to teach.

And when the elders teach, they have great expectations of us. They expect the learner to become not only knowledgeable, but to grow as a firm, upright human being—a responsible tradition bearer and eventually a teacher himself of timeless, carefully thought out ways of behavior.

I was impressed when I read Katherine Attla's speech to you in one of these conferences. She mentions the elders a lot. I don't know her, but I felt that the most important part of her education came from the elders. You could see that she has had a meaningful relationship with them and she sees their wisdom. I notice many times that those who have been deeply influenced by their elders are often well-adjusted, with a sense of direction in their lives and usually are very caring people because they have received that special knowledge about caring and responsibility from their elders.

I also want to mention Elizabeth Evon, a 6th grader from Bethel, who was recently honored along with 24 other 6th graders from around the state for "exemplary conduct, study habits and other attributes." She is a straight A student who speaks, reads, and writes in Yup'ik. Elizabeth lives with her grandmother, who, I'm proud to say, is one of the nicest ladies in Bethel.

Many of our Yup'ik traditional stories are about a grandmother and grandchild. Usually the grandchild is portrayed as someone with special abilities or someone extraordinary. And usually, this young person is a beginning shaman, a profession that was respected and taken up by very intelligent people. These people were close to their elders. The gap that has developed between our elders and our young people may be why it is so hard to teach young people about our values. They are often not around their grandparents enough.

The elders I met were eager to pass our traditions and stories related to them to us. They know that in them we could learn about ourselves. A lot of things in my culture became much clearer to me through my teachers, especially by the stories they told. Another thing I learned is that they don't spell things out for you or theorize. Usually they will tell a story that illustrates what they are teaching you. It is not their story. It was passed on to them. They claim no authority about what they tell you. More importantly, they are telling you what a great responsibility it is to be able to learn from others, to cherish that knowledge, and then to pass it on carefully. They seem to feel the enormity of this responsibility and often they have no way to pass it on. We, as materials developers, writers about our cultures, researchers, teachers, should feel that same respect to the material we get from our elders. Like them, we ought to make it clear that some knowledge is not our own, but that we are passing something on that we acquired from a respected source. Our traditions are very important to us. They carry something immortal. And to make them sound like they are coming from us is an insult to our culture and to our elders who themselves make it very clear that they are only vehicles.

In the past few years, I have had the chance to work on some of our Yup'ik traditional stories. I'd like to use one word here that I have never used. And that is "time-immemorial." It crops up a lot these days, especially in connection to land-claim issues. I saw this word many times in the book by Justice Berger, *Village Journey*. Anyway, since time-immemorial, our story-tellers have carefully passed on these traditional stories. Some are told, perhaps, much the same way they were told for maybe thousands of years. When you think about something handed down by word of mouth for *that* length of time, you have to give a lot of credit to those who have the art of telling these stories. If they didn't have some value in people's lives and if those story tellers did not think they are valuable, would they have survived this long?

So often today I hear elders lament, "Oh, I tell so and so over and over again, but he never listens. These young people today, they don't hear." Our elders are frustrated with us and they have a reason to be frustrated, partly because we have lost their art of learning, and we don't pay attention to their methods which we often dismiss as nonsense, or old folk tales. Our elders try to teach us through indirect methods, through stories, for instance, but we regard these as mere fairy-tales. We categorize them and say they don't apply to us. More often, we want to be told something explicitly, directly. Or we want to get something in a nutshell and then we are instant experts. We forget that some of life's most important values are understood slowly and through a lifetime. We love to tear something apart and analyze it to death. We hardly leave anything to the imagination. Things always have to make sense. We forget that we human beings are spiritual beings and there is a part of us that is not explainable in mere words. Like I said, the elders don't spell things out for you. Like good teachers, they open doors for you to explore, to wonder, not merely to reason things out. Let's really learn to listen to them. I'm glad to see this happening in many of our villages.

One important reason why we have bilingual/bicultural programs is to help our youngsters become familiar with their respective cultures. Many of them are turning to their roots. People want to identify themselves with something or they want to stand for something. There have been many reasons listed in literature about why we long for our roots. I won't dwell on these. But one thing is that we want to pass something on to our children. We want them to know something about ourselves. We have that human need to want the best for them. Whatever drives us, we often hungrily adopt any tradition that comes along.

Some time ago, I was in a village and went to a wedding. The bride had on a long gown with a long tail in the back, and I wondered how she was going to make it to the building where the reception was to follow, because the wind must have been blowing 40 miles an hour or more, and it was raining. At the reception, the bride and groom cut the cake, interlaced their arms, and fed each other a piece of cake. I wondered, if we know what we are doing and if people doing these things know what they mean. I think that often we adopt these customs even when they seem meaningless to us. And many of us are strangers to the culture that gave us these customs. Sure, some of the customs become meaningful, but others are simply adopted without much thought to their meaning.

We are trying to help our students to become familiar with their respective cultures, and we are doing this partly because we feel that we have something to offer them—something that will help them throughout their lives, so that life can be more meaningful to them.

We have a tremendous job to do, especially those of us who are involved in developing teaching materials.

There are many of you, I'm sure, who know your own cultures and languages well, but I think in many cases, we rely too much on our own interpretations or perceptions about our cultures. Or we lose our sense of direction, because we, too, have become lost and disoriented. We become influenced in our thinking and even in the use of our languages by the culture we are adopting more and more. Many of us grew up in that era when our languages were repressed in schools. And even today, with our bilingual programs we have a lot of opposition from those who are ill-informed about our programs.

I think that the most important ingredient in our programs is the promotion of our language use. It still serves us in many of our villages. Just recently, I was attending some meetings held by our church leaders and village pastors of the Moravian Church. It was an all-Yup'ik group, and there were many older men talking about how best they can serve the people in the villages. One man, Calvin Coolidge of Nunapitchuk, mentioned that they could best serve the people in their villages by using the Yup'ik language, which was, as he said, the single-most important gift to the Yup'iks from God before Christ—that it was given to them for their use. He said that we disobey God by not speaking our own languages.

I was impressed with the thought of our language as the most important gift. It got me to thinking about how we thought of animals we hunted in the past. We also considered them as gifts and treated them with care and respect. We were careful not to offend the *yua*, or the person of the animal. The animals gave themselves to us to be used and shared. By sharing them with others, we paid them our greatest respect. And so, our languages, as gifts, ought to be used and also shared. I thought about how we

have become so disrespectful to our languages by the way we use them. We do this partly when we, for instance, literally translate from English and come out with awkward sentences that can be meaningless. We can talk about English concepts without adopting English sentence structures, for one thing.

Back in 1970, some of us were thrust into the classrooms and in effect were told, "Here, you can speak your language, teach!" We didn't have any materials besides the few that were developed hastily during our summer workshops in Fairbanks. Many of us knew nothing about methods of teaching. The only requirement was that we speak our language. But what we lacked in materials and methods, we made up for in our enthusiasm and the feeling that we were on the right track. One of our most important enthusiasts was Irene Reed of ANLC (Alaska Native Language Center). She put up a lot with us because some of us, like myself, were so carried away by the feeling that our own way of pronouncing a certain word was better than the other person's, say from up-river, or someone from the Yukon. We were a motley crew—a bunch of ethnocentric people. But I will never forget how much Irene fired us up for our jobs.

By the way, I'd like to thank her, Mike Krauss and others at ANLC who are doing a fine job of researching and recording various languages of Alaska. By their research, they're paving the way for some of you who might be interested in the study of your languages. I know from experience that the study of one's language can be a rewarding one. We need more native scholars in this specialty, especially now while we are still linked to the past and while our resources, our elders, are still alive.

Since teaching in that first bilingual classroom in Bethel, I have been involved one way or another in teaching materials. In order to get better acquainted with my language, I enrolled in Yup'ik grammar courses taught by people like Steve Jacobson and Osahito Miyaoka. With their help and understanding of our language, I was greatly encouraged and gained much appreciation for my language and, therefore, my culture, for we know that these go hand in hand—or should.

To do an effective job as transmitters of our language and culture, we need to reassess our situations and take a good look at our credentials and what we are doing. Let's not be fooled into thinking that just because we have multiplied and diversified in our programs, we are doing the job we set out to do. The gap between our students and the past is ever-widening. We need to see whether we are building a solid bridge.

One way to help us build that bridge is to work on meaningful materials or literature for our students, and we need to turn to our elders for a good part of our education in the process of getting ourselves reoriented.

Today, we are all aware that learning was different in the past. Our classrooms were our homes, our community houses, and all the land around us which we were close to. Our elders guided us from the time we were little and through the rest of our lives. Now, for many, those tight, close-knit families are no more. And much of our education takes place in the world of books.

We are living in the age of literacy. We are writing everything down and we expect everyone to be able to read. Our message is, "If you can't read, your chances of succeeding (however we interpret what that success is) are zilch."

In a way, it's sad—that we are becoming so dependent on reading for information. You and a book—you can closet yourself anywhere and learn (or not learn) depending on the quality of your reading material. You can be thousands of miles away from your source of information. When you have that book, it doesn't often matter where your learning takes place. We now have village libraries, and we expect our students to use those facilities. So we have to come to terms with this monster that is upon us—this dependency on books. I call it a monster because of the distance it puts us from our sources. It is a necessary monster, and we have to deal with it.

In the past we learned by word of mouth as we interacted with each other. Even our exercises (if I may call our dances our exercises for now) were done while interacting with others, often in very delicate situations, like when we danced in front of other villagers. Young girls, mothers, prospective husbands danced for all to see. Would some father or mother decide to choose a marriage partner for their son out of those young girls who are dancing now?

Today we can turn on the TV in our living rooms and exercise all by ourselves, maybe with no other feelings involved—no apprehensions and no real excitement. Exercise today has just become that. The native people knew the importance of this fast-growing pastime of today, but how we did it was different. Exercising while interacting with others in a meaningful way and learning in a real situation, a life situation, were our way in the past.

When we start learning through books, there is a danger because we can be greatly affected by what we learn from them. This was demonstrated to me clearly at one time when I was in a certain class in college. The teacher had a preconceived idea about some aspect of Eskimo behavior. He was clearly influenced by literature written by an outsider who concluded that a certain stereotype was actually our way of behavior. The teacher took it for granted that what he was saying was true in every Eskimo culture. I was uncomfortable, but I never spoke up. I even started to believe what he was saying.

Keeping in mind that what we read can influence us in our thinking and in the way we use language, we need to take a good look at the content of our books in our programs.

One area I'm concerned about is how we use Yup'ik, for instance. As I read some of the literature and teaching materials in Yup'ik, I can't help but feel that we have come short of transmitting our cultural knowledge through them.

We know that language is the most important transmitter of our cultures. Written words should reflect our languages and cultures.

Ever since we started the bilingual programs in our area, we have had to make do with what we had in materials for teaching. Many of our books were translations. *Goldilocks, Peter and the Wolf*, and others were translated or adapted. There were very few originally written books by Natives. And that was understandable then—in the beginning. Most of us in the classrooms didn't have time, but now, bilingual material centers have sprung up everywhere—usually staffed by non-speakers. Native speakers in these centers were often not encouraged to write original stuff. More often, someone else wrote something in English, and then it was the so-called language specialist's job to translate. Too often, the result was books that were written that had very little appeal as far as language expression was concerned—and that is to say nothing of the content. We, as translators, were, in effect, cogs in a machine—a machine used in the business of transmitting English concepts for the natives.

When we use translations from English, we often end up teaching awkward expressions. We not only put these awkward expressions in books, but we adopt literal translations and use them in our speech. Take an expression like *cangacit* which is now a common word of greeting between Yup'iks and non-Yup'iks. It's a literal translation of English 'How are you?' and not used as a greeting between Yup'iks themselves. Even the expression *assirtua* is a translation of 'I am fine.' This form of greeting is becoming common, but it's not used by older people. It's used to accommodate the English speaker. For them, it is just a greeting, but an older Yup'ik speaker might take it as a literal question.

One x-ray technician who was traveling out in the villages used to greet people, "Cangacit?" Invariably a person would start telling him a long story about some problem that he had. This technician once asked me, "What are they always telling me a long story about something every time I greet them?" and I said, "Well, you asked for it."

We do a lot of injustice to our languages when we do literal translations. Sometimes we structure our sentences after English, and a lot of times we ignore some of our everyday expressions that are common. In Yup'ik, for example, we avoid directness in our speech. We avoid making direct statements such as, "I'm going fishing tomorrow." We use the equivalents in English of 'perhaps,' 'maybe,' 'it seems like,' and others. When I invite someone to go fishing with me, for instance, I might say, "Perhaps you wouldn't want to go fishing." or "I'd like to go fishing this morning." We avoid abruptness. When we translate from English, we lose these forms. In Yup'ik, we also use those little appendages at the end of our words called enclitics. Some express hope or wish. But one that we use a lot is *gguq* to indicate that what we are saying came from another source or that we are only conveying some information. We even use it when we ask someone to do something, usually when we address a child who is not heeding our request. In a way we are saying, "Look, what I'm telling you to do is not coming from me. This is something you should do." It is a form of not calling attention to ourselves. It's a way we let others know that some information is not our own—that we respect its source. When I talked about elders earlier, I mentioned this. They treated information in a respectful manner, and that is why some of our very old stories lived on so long.

Let's ask ourselves, "Why are we continuing to insult our languages?" Haven't they been treated like something inferior long enough? It's time we really recognize our languages and use them as they were meant to be used—as expressions of *our* cultures. Our cultural expressions, in every sense of that word, are worthy of being written down. We need not keep using a replica of English use and concepts. Our cultural expressions need not be confined to a few stories or fairytales, as some are referred to. The rich expressions of our everyday lives should be a part of our language learning. We need to hear them and read them.

As we go into this age of literacy, let us, as writers, try to use our language creatively and try to provide interesting reading material that will enrich native language use and at the same time expand cultural knowledge. Let's not only teach our children the structure of our language, but expose them to all variety of natural speech. After all, our lives are composed of many interesting aspects. Our ceremonies, for instance, are rich, and so is our language—rich in abstract expressions that humor, cajole or ridicule. Let's not just teach our children the skeleton of our language which is cold. Let's let our languages come alive through imaginative use with their flesh, warmth, and life.

Before I finish, I want to mention that a large segment of our population is being ignored, and that is the parents of our students. Many of them grew up before we started our bilingual programs. They should be one of our targets if we are going to promote literacy in our languages. Many of them are in the same predicament as our students—disconnected to the past and their cultures. Let's also keep them in mind.

As I mentioned earlier, we can be influenced by what we read.

A good part of our education is through reading. It scares me to think of the consequences of learning through reading because, for one thing, we can be misinformed. We can be misinformed about our own cultures also. Or others outside of our cultures can get the wrong information about us. We are well aware of literature that has been written by outsiders who portray us in very unflattering ways. We have been rightly annoyed at being stereotyped, misconceived, and misunderstood.

There was an article recently in the *Anchorage Daily News*, a *New York Times* article by Dudley Clendinen, and I quote:

"The history of the nation, as historians admit, has been written largely from the records left by important white political and cultural leaders, which have been preserved by important institutions and foundations whose genesis was white . . . . Even histories of the movement to abolish slavery have largely been written in terms of its white leaders." Clendinen further quotes Dr. William Ferris, Director of the Center for the Study of Southern Cultures, who said, "It's not that black culture was not going on, but it was not finding its way into the textbooks and into the media...and only in the 1960's were we asked to reassess assumptions that we had maintained for years."

Trying out an Alaskan history program from the Applecart Company, Juneau

Let's be aware that we are not only writing down our history, for one, for our children, but that we are writing it down for the world. We not only need to be concerned about what we write, but let's be concerned about how we write it down. We can never really erase all that has been written about us, but we can do something about it now. You who are producing materials for reading have this power in your hands. We need to speak up and not start believing an untruth about ourselves and proceed to hand it down to our children who are turning to their roots for direction

Let me also quote one of the villagers whose testimony appears in Justice Berger's report, *Village Journey*. Edgar Ninguelook of Shismaref says, "We are the only ones who can save ourselves. We keep looking at the outside world for someone to come and do it, and it's not going to happen. We are e ecting someone out there to save us and, in fact, there is nothing in the outside world that is really that important . . . I think our people ought to understand that it is possible to maintain their identity and their spirit, their language, traditions, and history and their values and still function in the twenty-first century. We know what we need to know, how to make decisions, how to analyze situations, how to speak many languages and understand technology.

There is a lot of good stuff that could be in our literature. We need not always look elsewhere for subject material. True, we could use information from books already published, written by people like Edward Nelson who gave pretty accurate descriptions as an outsider to our culture. I used some of his descriptions of some of the ceremonies. But if we are going to use sources like these, we should have the critical ability to sort out what we can include. We need to know how to sort out information, and we can do it best by knowing our own cultures.

By not depending so much on outside sources, by doing it ourselves, we have the means by which a good part of our cultures could live on. Even though we are faced with modern technology, that part of our culture—our language and our values—can live on. We can hunt with snow-machines, but the ideas and concepts that go along with hunting, for instance, can be kept alive. That is why I feel that knowing about our Yup'ik ceremonies, such as the Bladder Festival, for instance, is important. The recounting tells us something about our relationship to others and our relationship and responsibility toward our land and all living things around us. They are our gifts, like our languages, given to us not to be exploited and trampled, but to be used responsibly with a vision beyond our immediate needs.

We must also think of generations to come. It is an awesome task—this recording of our way of life and our values. We must be preservers, not only of the past, but preservers of the here and now for the future—like our ancestors did in the Bladder Festival. They preserved the culture, and by putting back the bladders into the water, they preserved for the future. They did this not only for themselves in the next hunting season, but, I suspect, with a view that those animals would continue to come to them for all time to come. So, we must also treat our oral literature the same, as we write it down—as we preserve our values and customs, let's do so so that they will continue to serve our future generations and hopefully give them the same sense of responsibility and respect our ancestors had toward their environment, animals, the future, and most important, our languages. *Quyana.*

Laurel Tatsuda, Alaska Department of Education, tells the participants the latest news about the conference.

More performances by the Anchorage School District.

One of the more popular workshops was *Silent Way Inupiaq* taught by Ruthie Sampson.

Wednesday, February 5

WORKSHOP SESSIONS
1:30 pm-3:00 pm

12 Alaska State Museum Learning Kit Development: Northwest Coast Art—The Alaska State Museum developed a new learning kit on Northwest Coast Art, which has two independent components that can be used by classroom teachers as curriculum enrichment. The components will be in all school district libraries and State libraries. Additional information focused on teaching with artifacts and developing individualized learning skills.
Betty Bradlyn

13 What We Do in our School: Student Sharing—Students gave 5-10 minute presentations about their school's bilingual program. Video presentations illustrated many activities.
Alice Taff

14 Pin Point Teaching in Bilingual Education
A step by step process of bilingual education utilizing continuous measurement, pinpoint teaching and the Natural Approach.
Fay Harbison

15 Wildlife Education in a Multicultural Setting—This session introduced successful teaching strategies to infuse wildlife education into bilingual programs. The Alaska Natural Resource and Outdoor Education Association introduced the four curriculum projects that form the core of wildlife education in Alaska: Alaska Sea/River Week, Alaska Wildlife Week, Project WILD, and CLASS project.
Pam Randles, Larry Rockhill

16 Introduction to Youth Employment Competencies—This presentation covered youth employment competencies necessary to obtain a job after school graduation.
Lauren Bruce

17 Disorders Versus Difference: Bilingual/Bicultural Communication in Rural Alaska—The workshop covered true speech/language disorders versus English as Second Language or bilingual/bicultural differences. Special education pre-referral strategies were reviewed, and test/material adaptation discussed. Hands-on techniques for improved communication in the classroom and in therapy were explored. Emphasis was on the Central Yup'ik population.
Sharon Friesen
Lorraine Wright

18 Suggested Student Management and Teaching Techniques for Tutors and Aides—Research-based information leading to specific behavior management techniques were discussed and demonstrated based on positive reinforcement. Also covered were teaching strategies to ensure success with students. (Part I of continuous presentation.)
Janice Coulter

19 Silent Way Inupiaq—This workshop demonstrated the silent way approach to helping students learn Inupiaq. (Part I of continuous presentation.)
Ruthie Sampson

20 Education of Language Minority Students—This workshop examined the rationale underlying bilingual programs for language minority students and discussed research evidence regarding the effect of different kinds of programs. Practical classroom strategies for developing students' language and literacy skills were discussed.
James Cummins

18 Suggested Student Management *(cont'd)*

19 Silent Way Inupiaq *(cont'd)*

21 Sheldon Jackson Museum Exhibit

22 Toward the 21st Century: Multicultural Education for Alaska and the Pacific Rim—We do not simply abide by the futurists' predictions of things to come. We can determine our individual and collective "futures," but this must be done within a framework of effective organizational management. Bilingual and multicultural education programs must be supported within a framework of effective community involvement, state and federal spending, plus a vision toward the future.
Dick La Fever

23 The Teacher as Inventor: Innovative Ideas for Making Small High Schools Work—Many rural communities and rural educators have developed inventive ways of overcoming the problems of small high schools and capitalizing on the strengths of smallness.
Judith Kleinfeld

24 Using Pictures to Help Students to Integrate Language Skills—This workshop provided the participants with a variety of ideas for using pictures to integrate listening, speaking, reading, and writing activities in the second language classroom.
Ellen E. Jones-Walker
Clifford A. Walker

25 Teaching Korean Students: Language and Cultural Differences—The participants learned about Korean language and cultural differences and methods that work better for Korean students.
Jade Vittone

26 Manipulators—Manipulative Bulletin Board—The workshop showed participants how easy it is to collect and assemble manipulative bulletin boards to teach a variety of concepts. A variety of manipulative bulletin boards with blinking, speaking and sliding pieces will be shown. Participants were given an opportunity to make their own mini-manipulative bulletin board.
Caroline Linse

27 Cupik Eskimo Dance Workshop—Explanation of the history of the Eskimo dance, songs, drums, and hand sets, explanations for the Bladder Festival. Actual dancing took place and had full audience participation. How to start an Eskimo dance group was discussed.
Chevak Tangik Theatre

28 English as an Alaskan Native Language—Alaskan English was compared to other dialects of English. Language shift from Native languages to English was discussed. Specific features of Alaska English was compared across the state.
Alice Taff, Pat Kwachka

29 Student Meeting with District Sponsors

30 AKABE Reception and Social

31 YKSD Vocational Education/Special Education Presentation

32 Cultural Celebration I

Host
Sherry Ruberg, Member Alaska State Advisory Council for Bilingual-Bicultural Education

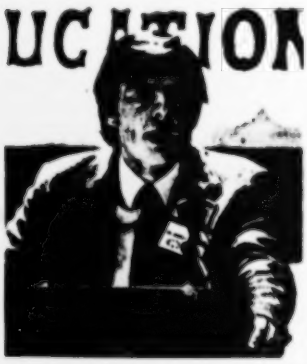
Filipino-American Dancers

Anchorage JOM Native Dress Review and Native Olympics

Nuiquist Dancers

Carolin Linse and Tamara Smid demonstrate for *Manipulators—Manipulative Bulletin Board.*

Education of Language Minority Students James Cummins



Thank you... I remember watching cowboy movies in which the phrase, "Go West, young man," came up quite frequently, but I've never been as far west as I am right now. and thank the organizers of this conference for inviting me to come to Alaska to visit for the first time and to give this presentation.

The theme of this session is the education of language minority students. The title of my presentation is purposely general because what I want to do is to look at the general issue of policy with respect to students from language minority backgrounds and the kinds of educational programs that are implied by the research and theory related to what we know about bilingualism and language.

When we look at this area, it's only in recent years that it has become a controversial issue, at least in the United States. We know that bilingual programs have been strongly enforced by the various legislatures since the Lau vs. Nichols Case in 1974 which declared that students from language minority backgrounds were at a definite disadvantage if the gap between the language of the home and the language of the school was not somehow merged (in other words, if the school failed to take some kind of affirmative action to help students overcome the language differences between home and school). The rationale behind this court case has been expressed in numerous other arguments for bilingual education and can be termed the "linguistic mismatch" idea. I believe a lot of the misunderstandings about bilingual education and about the rationale for providing some kinds of affirmative action for minority students come from the fact that the linguistic mismatch idea is over-simplified. Reality is a lot more complex than was implied by the court ruling.

But before getting into that, I'd like to just look at the social debate, not just over the last few years, but historically. The same kinds of misunderstandings and misconceptions that are very evident today in much of the debate have been operating since the turn of the century. You can look at some of the recent pronouncements about bilingual education made by, for example, the Secretary of Education, William Bennett, who back in the early fall, declared that bilingual education was "a failed program of the past" and cited our stepped-up need for more intensive English-language programs.

This line of arguments has been been around since the early part of the century. After World War I, there was a strong backlash against any movement to recognize or give validity to languages and customs other than the mainstream language, namely English. There was a reaction provoked by WWI, but also because there were increasing numbers of immigrants being absorbed into the schools. It seemed very natural for educators to argue that if these kids were ever going to learn English, they had to be weaned away from their first language and culture. If they hung onto their first language, how could they possibly learn English? Weren't two languages going to confuse them and cause difficulties in thinking? Also, with all the immigrants coming into the country, questions were raised about the loyalties of different groups to the overall society. So unless students were taught to identify with the mainstream culture, their loyalties would somehow be in question. So there were strong efforts made in the 20's and 30's and years after that to reinforce a unified language and a unified culture within the school system.

I think if you look at what happens in the school systems, you see echoes of these same assumptions operating today. Students were punished for speaking their first language in the schools and made to feel that their home culture was inferior and that if they wanted to be good Americans, they had to reject that home culture and identify with the mainstream culture. They were also told that they would never learn English properly unless they got rid of their first language and rejected it. So the policies that were enforced for virtually all groups all across the United States, and Canada were ones of trying to eradicate childrens' languages and cultures, often through physical punishment.

I remember speaking with a Crow Indian woman who described how when she was growing up, she'd been made to lie outside, face-down in the snow, for speaking Crow in the school. In Texas, there were punishments imposed on Hispanic students who were caught speaking their first language. In fact, it was only in 1969 that the "no Spanish" statutes were repealed by the Texas Assembly.

So, you see, we're looking at a phenomenon, namely bilingual education, that has a historical context that needs to be considered. It was the assumption of many educators and researchers that bilingualism was the cause of students' difficulties, that the way the school should further English achievement was to eradicate the first language, and through that eradication, the students would acquire good English skills. When you put that in context and look at the role of research in this process, you can see where the psycho-linguistic validity for the support of these ideas came from.

Researchers in the 20's and 30's were interested in looking at the extent to which bilingualism might affect childrens' abilities. They were asking the age-old question of how language and thought interact with each other. The bilingualism phenomenon seemed to be an ideal one for investigating this because it seems you can take IQ tests which would both measure intrinsic intgellingence and innate ability and look at the bilingual and monolingual populations and see the extent to which bilinguals were better or worse than monolinguals. And this is what they did. Analysts compared bilingual and monolingual students with the almost invariable results that on verbal measures, the bilingual population fared considerably worse. Now the psychologists interpreted that to mean that bilingualism caused handicaps, meant confusion, and some studies even went so far as to suggest that bilingualism led to schizoid tendencies. They suggested that bilinguals were morally inferior and morally untrustworthy.

A lot of these studies were as much politically motivated as educationally motivated. They reinforced the move to assimilate immigrant students and minority students and provided a veneer of scientific respectability for this. So that it's not surprising that in the 50's and 60's, many educators believed sincerely that bilingualism was a very negative force in children's development. It seemed it was something that explained why so many minority students had difficulty in school. It seemed like the proper educational response for the school was to get rid of bilingualism as soon as possible. And this was supported by the fact that many adult immigrants seemed to have difficulty in coping with English; they had phrenological interference from their first language, and there was a varie-

ty of problems in terms of grammar and other factors. It seemed to add validity to claims that bilingualism led to difficulties for children.

When we look at more recent research, we can see the misconceptions this idea of bilingualism entails. The recent research carried out in Canada and the United States since the 60's seems to have exactly the opposite conclusion. Research shows that when bilinguals continued to develop both their languages, what transpired was "additive bilingualism." In other words, adding a second language to their primary skills, yields a positive consequence to children's development. It seems that there are some subtle enhancements to children's knowledge of language and awareness of language, what we term "metalinguistic" skills. These children begin to deal with ambiguities in sentences better than do monolingual children. It's almost as if they don't take language as much for granted as monolingual children do. They've had two languages that they've had to deal with, and each language throws the other one into focus. These results have been shown time and time again in recent studies.

Then to quote you a summary of the reviewed literature that was carried out by Barry McCoughlin, a psychologist in California, it seems clear than the child who's mastered two languages has a linguistic advantage over the monolingual child. Bilingual children become aware that there are two ways to say the same thing. Genuine cognitive advantages exist in bilingualism, but there are research difficulties in comparing the two groups.

There is, then, an apparent contradition. Early studies indicated cognitive difficulties in second language acquisition when both languages were permitted to be used, but later studies showed positive effects of reinforcing knowledge in the first language. When students were told they had to rid themselves of their first language, they didn't do well cognitively in the second language. Educators began arguing for retaining bilingualism. They indicated that skills would be enhanced in both languages. When first language retention was discouraged, negative learning results occurred. The child who has mastered two languages has an advantage.

Several different principles of learning language have been developed over the years. In the "linguistic mismatch" principle, educators argued you couldn't learn if you did not possess the language to express your ideas. In some Canada schools, "immersion" was practiced with excellent results. Even though second language skills were the medium of instruction, by immersing the students in French, they used their first language to assimilate second language principles. The "insufficient exposure theory" opposes linguistic language principles, but postulates that the more emphasis placed on English, the better the students will be able to learn. From an intuitive point of view, this is an appealing theory—minority kids need more exposure to English.

In reality, neither the linguistic mismatch nor the linguistic interdependence principles are supported by the research. Students who work on the linguistic interdependence principle develop deeper academic skills. The principle of "additive bilingualism" as an enrichment principle yields educational benefits, but the danger is that additive programs can be void of primary language components. We need to stress the commonality across languages.

Phyllis Murray and Anita Benally listen carefully during a workshop.

I am amazed by the incredible pronouncements made by supposedly enlightened policy-makers. Both the pros and cons of bilingual education are inadequate in the policy debates. I cite what I call the "iceberg theory" of bilingual education. If you look at this diagram, you see that while the surface features of language one and language two are in opposite corners, and appear entirely unrelated, there's a vast common underlying proficiency that relates to both languages. This forms a firm foundation for acquisition of language skills, leading to comprehensible input in English. For language acquisition to take place, there must be interaction among adults, elders, and children creating a living context in which learning will occur.

In 50/50 programs, students have better English skills by the end of elementary school than in programs where all the emphasis is on English acquisition. There must be exposure offered that students can internalize. Crashen will speak of this in his lectures tomorrow. Comprehensible input is much more important than mere exposure. In order to make input comprehensible, there must be a foundation in the first language. For example, if you try teaching a 12-year-old Japanese student the word for "honesty," you build on his concept in his first language. All he really needs is a new label. He knows the philosophical concept. His six-year-old sister, on the other hand, does not have a construct for honesty. She must learn both the idea and the new language label. Her task is more difficult. Emphasizing the conceptual basis in the first language leads to better understanding of concepts in English. To learn, students need both comprehensible input and meaningful interaction. The focus must go beyond the form of language into its function in order for learning to occur.

Minority groups fail because their backgrounds are devalued. They have been made to feel inferior within society as a whole; their cultures and languages have been demeaned. This has been demonstrated by Finnish students in Sweden as well as by Native Americans, Hispanics, and Blacks in America. There has been an historical pattern of denigrating minority students' cultures by the majority culture. Minority cultures have internalized negative attitudes from the dominant group. In a societal context, schools have perpetuated a pattern of relationships that exists in society as a whole. They have continued to attempt "quick exit" transitional programs rather than viewing language acquisition as a collaborative effort which ultimately empowers students. Schools have a choice. They can look at research and implement change, or they can continue to operate on false assumptions. To date, role definitions of educators have not changed very much.

Dominant Group

Dominated Group

SCHOOL CONTEXT
Educator Role Definitions

Cultural/Linguistic Incorporation	Additive	Subtractive
Community Participation	Collaborative	Exclusionary
Pedagogy	Reciprocal	Transmission-oriented
Assessment	Advocacy-oriented	Legitimization-oriented
	EMPOWERED STUDENTS	DISABLED STUDENTS

If we look at the chart above, we can draw far-reaching conclusions. We can effectively link personal development and academic achievement. This goal will be achieved by collaborating with the minority community to develop advocacy-oriented programs. Students will demonstrate higher academic achievement. They will achieve better language skills, and this will enhance their potential for jobs. Two principles stand out. Bilingualism can and should be developed in the schools. Second, bilingualism can be enhanced at no cost to second language development.

In Toronto, I have worked to develop the National Heritage Language Resource Unit. This was established by the Canadian Federal Government to promote learning of other languages. One area we've examined is using the power of micro-computers to enhance language learning. We're setting up an international student computer writing network. Students are writing books, stories, newsletters, etc. in their first languages, then transmitting their work to a vast, worldwide audience. They are recording oral histories, then sending their work to students elsewhere. This is generating involvement of adults and senior citizens as well, elevating the status of languages in their communities, and stimulating minority involvement in the schools.

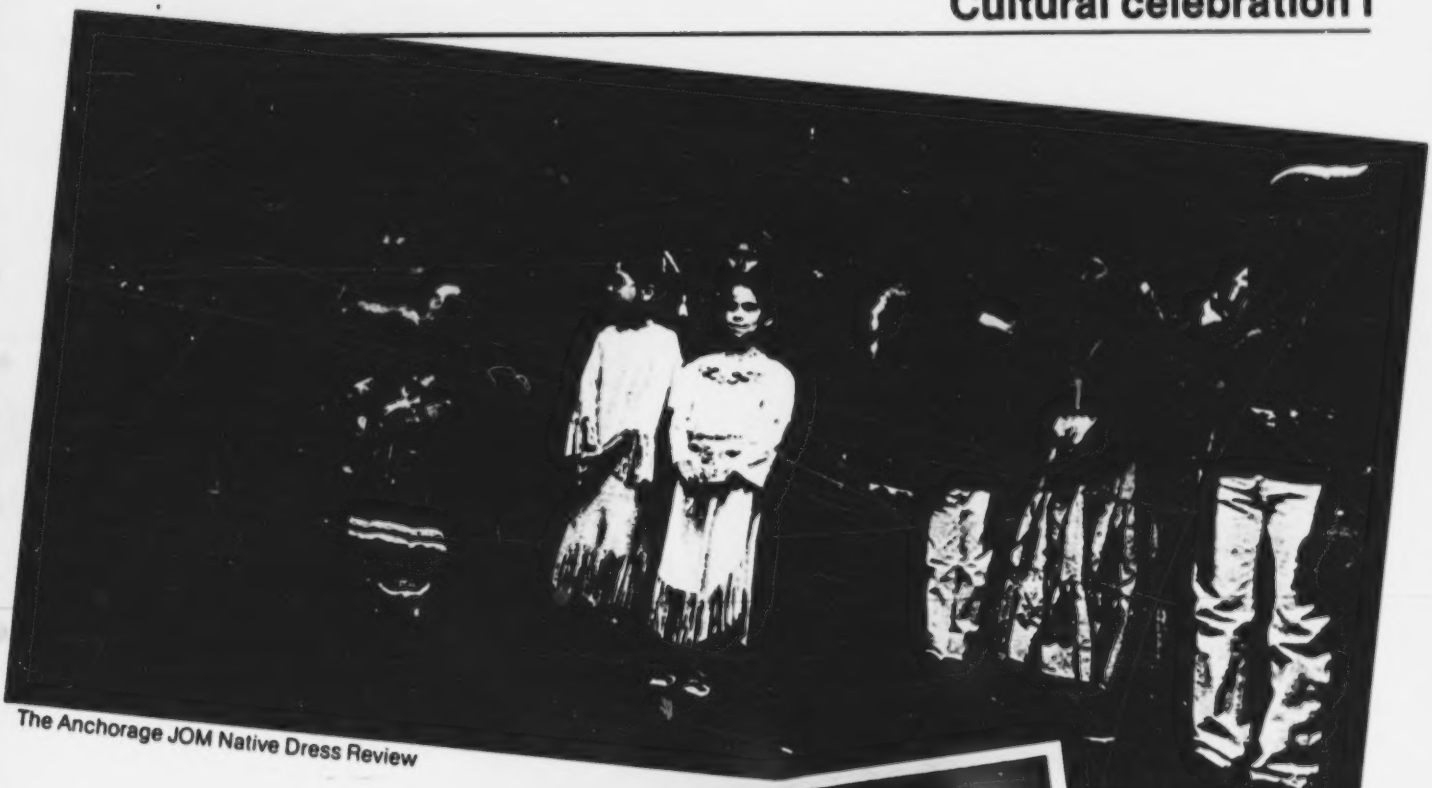
I'd like to close by repeating some of my favorite phrases to you. I saw someone wearing a t-shirt at a conference in Texas. This shirt said "Blessed with Bilingual Brains." Someone in the United States State Department once said that you can buy in any language, but you can't sell in any language. Another favorite expression of mine is "unlock our past and open up our future." This challenges educators to change their role definitions. They have too long functioned with no clear understanding of bilingual/bicultural programs. There is a strong rationale for promoting change in first language orientation. Emphasis on continuation of learning in a first language empowers students rather than disabling them. While many students have been blessed with bilingual brains, many educators have not.

A workshop conducted by Niki McCurry talked about *Features of Athabaskan Village English: Results of a 3 year study in 10 interior Alaska communities.*

Enid Lincoln

What workshops will you attend tomorrow?

Anchorage students demonstrate a Native Olympics event



The Anchorage JOM Native Dress Review

A member of the Filipino American Dancers

Thursday, February 6

33 Registration & Exhibits

34 GENERAL SESSION II

Session Convener
Eleanor Gutierrez, Senior Member Alaska State Advisory Council for Bilingual-Bicultural Education

AKABE Student Contest Essay Winners
Sponsors
Martha Demientieff
Chad Thompson

Git Lakx Likstaa Dancers
Filipino-American Assoc. of Adak Dancers
Innoko River Dancers

Student Essay winners and Chad Thompson.

The Innoko River Dancers from Shaguluk.

The Git Lakx Likstaa Dancers and the Filipino-American Dancers during the General Session II.

The Git Lakx Lakstaa Dancers led by Barbara Fawcett

Student essay winners

GRAND PRIZE WINNER

Through the Looking Glass: A Multicultural Future

Lena Kapotak, 10th grade
Portage Creek School

The way I see the theme, *Through the Looking Glass—A Multicultural Future*, is someone looking in a mirror of the future and seeing many different cultures. The question is will there be many cultures in the future or just one or two? I hope there are many cultures and especially the Yupik culture but it may not happen.

Already there has been a loss of tradition in the Yupik culture and many other cultures too. This is because of technology and people marrying people of different races. With technology life has changed very much for native people. Life is easier now than it was many years ago. Our culture is the way we live and technology has changed almost everything we do: how we travel, how we get water, what we eat, how we eat, what we do everyday.

Technology is not the only thing that has changed our culture. Eskimos used to marry only other Eskimos. Now people marry people of many different races. I think that in the future people may start looking like each other. Because of this people will become one race. Instead of speaking many different languages, people will probably speak one language and that language will be English. If everyone looks similar and speaks only one language there is a good chance that there won't be a multicultural future.

People with dark hair and brown eyes are seen more than people with light hair and blue eyes. Instead of having many different cultures we'll probably be more likely to have one.

There are good reasons for everyone speaking one language. One reason is it will be easier for native people to get jobs. Some people need a translator in order for them to understand laws, rules, and instructions. Just because everyone can speak the same language doesn't mean they won't still speak their mother tongue too. One other reason for everyone to speak one language is so everybody will understand each other.

Even though all the Yupik people will speak English, we should never stop speaking Yupik too. We've had our traditions and spoken our language for a long time now. Life would be really boring if we had only one culture and spoke only one language. Elders want the young generations to keep our heritage alive so we can share stories and good memories of the past. The best way to save our culture and language is to have bilingual education. Knowing two languages helps students to read. If you know two languages it will be easier to learn a 3rd or 4th language.

In the future I hope to see the younger generations speaking Yupik. I would also like to see our culture and traditions grow stronger rather than be lost. To be bilingual is an advantage in careers. Traditional languages and cultures are very important and should be saved. The Yupik language and culture helps to build children's concepts of their family, homes and most of all themselves.

Winner: grades 10-12th

Through the Looking Glass: A Multicultural Future

Emanuel K. Ashby, 10th grade
Noatak

I look into the screen of my computer's monitor. I see the reflection of a boy wearing an Air Jordan basketball shirt, breaking pants and fancy basketball shoes. I'm interested in becoming an astronaut or at least an Air Force pilot, beside a thousand other things, such as a computer programmer, or a computer graphics artist.

If I had the Eskimo words for things I do today, I think I would use them. Inupiaq is becoming a dead language; it doesn't keep up with the time. There should be words for the things most Eskimos use in everyday life, such as "microwave," "car," "toaster," "t.v.," and other modern technology, especially the things we use in our schools. As the saying goes, "if you can't beat 'em, join 'em." What I mean is that we should invent new words for new things. Our culture is changing, but our language isn't. Culture is language or is it?

My bilingual teacher used to say that we should try to learn to speak Eskimo, because we could become translators. What if we were at a meeting about the Red Dog mine and there were words descibing the tools or something like that; what would we say to the elders? It would be much better and a lot easier to explain it to them if there were Eskimo words for those terms. My teacher also said, what if we want to talk about something private or personal in front of non-Eskimo speakers? Well, what would we talk about? There are hardly any words for things we talk about these days.

If we want to keep our language alive, we've got to use modern technology to do it. If we invented Eskimo basic computer language, Eskimo translated computer manuals, word processors, and made special typing keys for our alphabet, we would still be hanging on to our language while learning how to use the computer, and other new things. As you know, the computer is becoming a very important tool for us Alaskans; they're used in our school system and sometimes in our homes. The computer would be handy for our bilingual teachers to store information such as records, plans, and student work. We could even make an Eskimo dictionary stored on a diskette to look up new and old words. White people made computer programs and games for activities in their culture such as breakdancing, car racing, and many other things they do—we can make computer games for things like seal hopping, high kicks, and other Eskimo activities.

Television is another modern tool that is used to teach all kinds of things, especially about our culture and language here in Alaska (I think the programs are not publicized enough). Kids idolize rock groups, movie and athletic stars. We could make shows about old Eskimo stories, such as the one about "Qayaiyaqtualuk" who is said to have killed a giant shrew-like beast that used to kill Nautaaomii hunters going up the Noatak River many, many years ago; he is said to have done many other heroic feats. If we could make shows out of both exciting and educational stories such as the one about "Qayaiyaqtualuk," it would help to show how our elders lived and how their parents and grandparents lived, while teaching the culture. I think the younger generation would respect the elders much more knowing how they lived.

Winner: grades 7-9th

My Bilingual Future

Eileen R. Nelson, 7th Grade
Igiugig School

I think being bilingual can prepare me for the future because I can understand what other people are saying. My parents will always be proud of me because I can speak both Yupik and English. On the other hand, being bilingual can be a drawback.

Some unique activities we, as a native culture, have and do are grass baskets, fishing, hunting, and speaking our language. Making grass baskets is easy. All you have to do is pick grass, hang it to dry, wet it after drying, then take some grass, put one piece of grass on a needle, and sew. My friend and I are making our first grass baskets right now. In the winter we fish through the ice with our manaqs, a manaq is a short stick with a long string and a hook and sinker at the end. We also hunt fox, moose, wolf, caribou, and rabbit with guns for subsistence.

I think being bilingual is fun because we can take good things out of both cultures. For example, we wouldn't have hondas, televisions, schools, or electricity if there had not been any changes in our culture. I might not even be here in this school! Besides, I like riding hondas, watching television, going to school, and using electricity so we can see.

On the other hand, I also think being bilingual does not help because it is very confusing sometimes. At school or any place else, the books say one thing that is different from the way we believe. For example, when it rains a rainbow usually appears. My Science book says the sunlight bounces off the water and makes rainbow colors in the sky. My cultural background explains rainbows differently.

Not understanding different cultures are hard for all peoples. For example, the Buddhists might think the Jewish religion is wrong, and the Jews might think the Buddhist religion is incorrect, too. But really they each in their own way are right. The difficulty for me lies in making the two cultures, I'm part of, fit together.

I think misunderstanding is the problem all over the world. Some people might think they know everything and are right. Some might even agree with me. In the future I think I will find most of the answers I need from both cultures. Being bilingual and bicultural will help my future life.

Winner: grades 3-6th

Young Ha, 5th grade
Barnette Elementary School

When I came to America one and a half years ago from Korea, I couldn't speak English. When I went to school, I couldn't understand what the teacher said to me.

Then a Korean teacher came, her name was Mrs. Kim. She taught me how to read, how to write, and she taught me English. I also had another teacher and she was Hispanic, her name was Ms. Henricks and she taught me a lot of things, too. I think she was a very nice teacher. She also taught lots of other kids that were bilingual.

Ms. Henricks taught me what bilingual education is all about. It helped me to learn to read and write in English a lot faster. It also helped me understand people from other cultures much better.

Now I can read, write and speak English, I also understand others that are different from me. This is why I'm thankful to my bilingual teachers for teaching me about all these things.

I think Bilingual Education does have a future; without it a lot of children, including me, wouldn't have had the same equal chance to learn English. Now I can go to school, understand my teachers and become a better student.

Thursday, February 6

WORKSHOP SESSIONS
9:15 am-10:45 am

35 The Natural Approach: Traditional Alaska Native Language Teaching Methods in the Classroom—A variety of language lessons that exemplify traditional native teaching methods and styles were presented. These lessons and techniques were examined in light of the "latest" in research on language acquisition, Total Physical Response (TPR) and the Natural Approach. The presenters worked with teachers and aides to develop lesson plans that combine the best of Native and the "new" language teaching methods.
Frances Charles
Beverly Williams

36 The Wisdom of the Elders—The Hope of the Future—Elders from many different regions spoke. There was a student panel and the opportunity for the audience to ask questions. (Part I of continuous presentation.)

37 Positive Discipline—This workshop covered a positive approach to disciplining. Participants were given methods for disciplining and suggestions for implementing these methods. This workshop touched on traditional methods vs. contemporary. Participants were given an opportunity to discuss their feelings on discipline in general.
Marion Forsman-Boushie

38 Oral History for your Curriculum? Techniques, Philosophy, and Issues—"Oral History" may have a significant place in your bilingual/multicultural curriculum. Participants learned some interviewing/transcribing/archiving techniques as they explored the issues and philosophy which guide the use of those techniques.
Ronald K. Inouye

39 Instructional Aides Make the Difference
An exploration of the role of Instructional Aides and the presentation of a problem-solving model to help resolve concerns in the educational environment.
Carole Hunt

40 Suggested Student Management and Teaching Techniques for Tutors and Aides *(cont'd See 18 & 94)*
Janice Coulter

41 Alaska's Athapaskan People: A Unit of Study For 3rd/4th Grade
A review and discussion of proposed contents and activities for a study of the Athapaskan tribes of Alaska by 3rd and 4th grade students were presented.
Tupou L. Pulu, Mary L. Pope

42 Programs and Pedagogy—The workshop discussed different program options for language minority students in terms of their cultural and pedogogical effectiveness. The importance of community involvement and appropriate models of pedagogy were addressed.
James Cummins

43 Diagnosis and Prescription in the Second Language: The Language Arts and E.S.L. Students—Limited English Proficient students usually do not receive substantial diagnostic/prescriptive instruction until they are identified and classified as learning disabled. by this time, the "disability" may have evolved from a basic learning difficulty which was not properly identified and remediated. The workshop will present the "additive" approach to diagnosis and prescription, focusing on the second language of Limited English Proficient students.
Carlos Cardona-Morales

WORKSHOP SESSIONS
11:00 am-12:30

36 Wisdom of the Elders *(cont'd)*

40 Suggested Student Management *(cont'd)*

44 Bilingual Special Education—The emerging area of bilingual special education was examined. Among the issues discussed were the extent to which learning disability can be distinguished from second language problems, and appropriate ways of assessing language minority students' learning disabilities.
James Cummins

Esther Puentes from the Interface Education Network.

45 Involvement. . .What Does it Really Mean to You?—The workshop covered what involvement really means to you as a parent, teacher, community leader or student. Workshop participants actively defined the word "Involvement" and then developed an action plan to involve others in an activity or project.
Marion Forsman-Boushie

46 How the Fortune Cookie Crumbles: A Confluence of Krashen's "Natural Approach" and the Alaska State Writing Consortium's Composition Pedagogy—A model lesson using fortune cookies (supplied to participants) as a stimulus for brainstorming, pre-writing, drafting, and group response processes was presented.
Leroy Perkins, Carol Choy

47 Bilingualism in Business: Past, Present, and Future—Recent research into the policies of language/cross-cultural use and instruction in multinational corporations showed that businesses are becoming increasingly aware of the benefits of bilingual/multicultural education. Findings of a recent survey were presented along with projections of future trends in the partnership of business and education.
Marianne Inman

48 Alaska's Eskimo People: A Unit of Study for 3rd/4th Grade—A review and discussion of proposed contents and activities for a study of the Eskimo tribes of Alaska by 3rd and/or 4th grade students were presented.
Tupou L. Pulu, Mary L. Pope

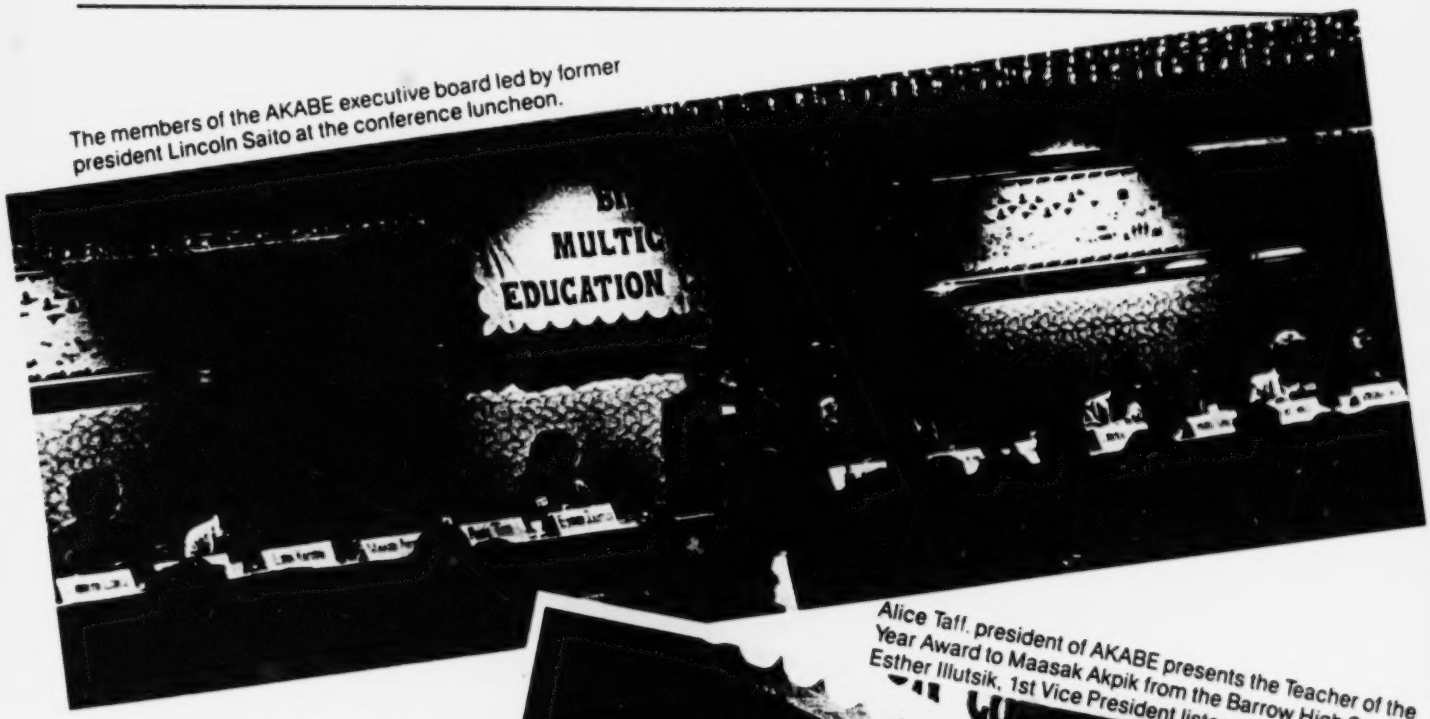
49 Conference Luncheon Host
Lincoln Saito, President
Alaska Association for Bilingual Education (AKABE)

"Is Bilingual Education Bad for English?"
Dr. Stephen Krashen
Department of Linguistics
University of Southern California

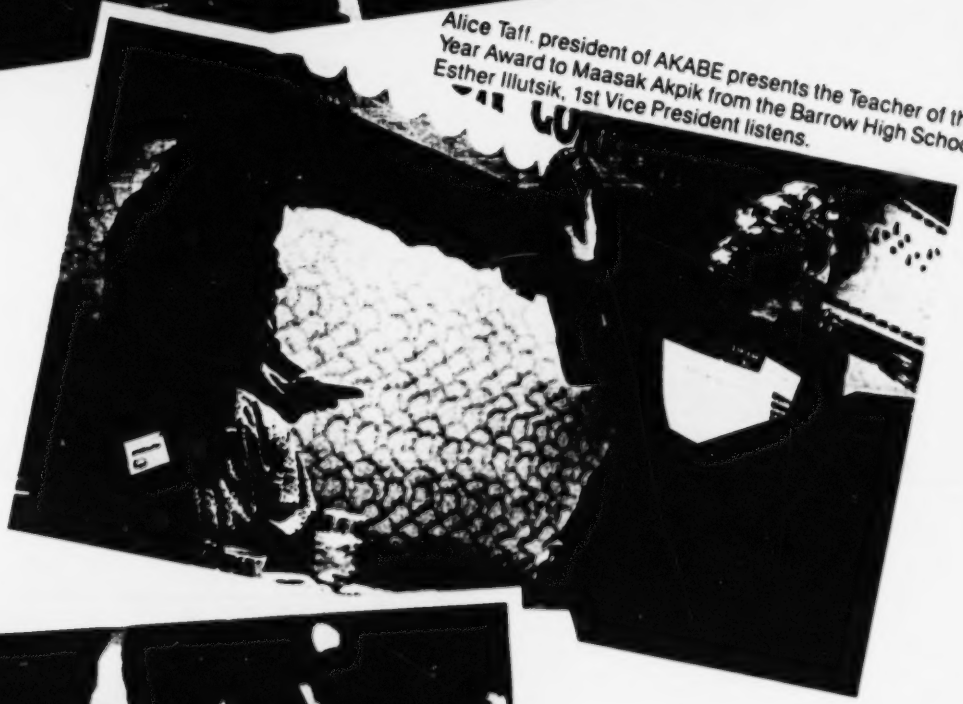
Aruvak Dancers

The Cupik Eskimo Dance workshop.

The members of the AKABE executive board led by former president Lincoln Saito at the conference luncheon.



Alice Taff, president of AKABE presents the Teacher of the Year Award to Maasak Akpik from the Barrow High School, Esther Illutsik, 1st Vice President listens.



Hubert Angaiak

The Aruvak Dancers.

At the luncheon Edna McLean, Shirl Spelgatti, and Molly Pederson

"Is Bilingual Education Bad for English?" Dr. Stephen Krashen

Stephen Krasen was introduced by Lincoln Saito, past president of AKABE. Krasen is a professor of linguistics of the University of Southern California, a former ESL instructor, and elementary teacher in the Peace Corps. He co-authored *"*Natural Approach*" with Tracy Turrell.*

I'm going to talk about second language acquisition in general. I know what you're looking for in these kinds of after-lunch talks. I know that what you really want is a detailed, step-by-step, descriptive analysis of all the research in language acquisition with all the statistics, but I'm not going to do that. The reason I'm not going to do that is that I find it generally incomprehensible when presented orally. It's there in the books which Lincoln mentioned, and in my new book, the *Inter-hypothesis*.

The theory begins with two important terms which we have been using for about the last ten years: acquisition and learning. What this means is that we have two different ways of going about the job of getting better in another language. You can acquire language or you can learn language. They are very different.

We call acquisition the natural way. It is natural in a sense. First of all, it's subconscious. While it's happening, you don't know it's happening. You think you are listening to a lecture. You think you're reading a book. You think you're having a conversation, but at the same time, you might be acquiring language without realizing it. Second, once you have finished acquiring language, you're not really aware that anything has happened. Language is operating in your brain subconsciously.

Let me give you a little demonstration of this. You hear someone make a mistake in English. When you hear someone make a mistake in English, can you always tell exactly what rules are broken? I can't either. I have a Ph.D. in grammar. Still, I can't always tell what rule's been broken. Instead, I have a feeling that something's wrong, but I can't quite put my finger on it. Are you familiar with that feeling? Children use it for first language acquisition; they use it for second language acquisition. The language acquisition device never shuts off. That's our best hypothesis so far.

The other way of getting better in another language is by learning. Learning is knowing about language: for example, why the subject and the verb are supposed to agree or that noun is the name of a person, place, or thing, or idea. This is learning. When we talk about rules, when we talk about grammar, we're generally talking about learning or conscious knowledge. So we have these two properties, acquisition and learning, and they're very different.

The next issue is how do we use acquisition and learning when we speak another language? The best way you can put yourself into the mood for this explanation is to think about what happens to you when you try to use another language that you don't speak very well. You're having a conversation in intermediate Spanish or English and, unfortunately, the other person is speaking real Spanish, right? It puts you at a disadvantage. Mark Twain said that when he was in school, he learned intermediate French. When he got to Paris, he found he was the only one there who spoke that dialect. What do you think was going on?

When you come up with a sentence in your intermediate language, it comes from what you've acquired, not what you've learned. All the rules that you learned in school do only one thing for you, they act as an editor or monitor. Here's how it works.

You're going to say something in your second language. The sentence pops into your mind, then just before you say it, you scan it, look at it mentally, think of the rules you learned in school, and make corrections. Or you hear yourself say it and then realize you made a mistake, and you go back and correct it. There's research backing this up in the technical papers and books.

I'd like to share with you what my speculations were ten/eleven years ago, when this hypothesis first came to be reasonable to me. We have acquisition, we have learning. They must make two different contributions. Obviously, acquisition gives us our fluency, and learning gives us our accuracy. Looks pretty neat, doesn't it? Acquisition—fluency; learning—accuracy. Two different components, two kinds of contributions. What we want, obviously, in our language pot of blended programs, is both. We want our students to speak easily and fluently, but we also want the grammar to be there. What I thought then was that we need a balanced program. Two days a week for acquisition, two days a week for learning; two days a week conversation, two days a week grammar. Doesn't that sound fair? It turns out it's wrong. What research in language acquisition has been saying for the last ten years is that the action is with acquisition. In fact, nearly all the action is with acquisition. For adults, it's still at least 95 percent acquisition. For children, it's 100 percent. No one was more disappointed to discover this than me. As I mentioned to you briefly, I have a Ph.D. in grammar. Until 1975, grammar was my life. I loved grammar. In fact, when I was running a language program in New York, about eleven/twelve years ago, I told my teachers, "What you have to do to teach English as a second language is to explain the rules clearly and correct errors." I wrote several papers saying this; they were published in the best journals. They're all wrong. You're listening to a convert. It is the research that has changed my view on all this.

We've now come to the most important part of my presentation. If acquisition is so important, how does it happen? How do we acquire language? It is the most important paradoxical question because what we want to do in our language classes is help students acquire language. Let me begin by making an outrageous statement. We all acquire language in exactly the same way. The reason this is an outrageous thing to say is because in these days in education we're living in an age of individual variation. Have you noticed that? We're very concerned with how our students are different.

Nevertheless, there are some things we all do the same. Let me give you some examples. Digestion. We all digest food the same. No individual variation of any significance. The visual system is the same in everyone. It's always in the occipital lobe in the back of the brain. It's never in the side of the brain; it's never in the front of the brain; it's never in the elbow. Anyway, we've all acquired language the same way. And, rather than simply tell you about it, I'd like to show you.

I'd just like to take a few minutes out and give you a couple of brief language demonstrations. First of all, I need your permission. Is it alright with you if I give you a couple of very brief language demonstration lessons?

Let me tell you what just happened. I got lots of support and enthusiasm from that corner way in the back there and way in the corner there, and the people crowded by the door thought it was a fine idea. I didn't hear very much from these two tables near me. What goes through your minds when you're sitting here in front of your peers in public on videotape, and this professor from California says let's do language demonstrations and you're sitting right up front. What goes through your mind? He's going to call on me. I'm going to have to say something. I'll make a mistake. I'll be humiliated. In fact, not only do the first two rows quiet down, some people stiffened up, a few of you squirmed, some felt dizzy. I want you to reflect on what this reaction means. This is a typical reaction. Remember who you are; you're professionals in language or education. And yet, the idea of a language demonstration in public makes you at least a little bit nervous. What this means is that we're doing something fundamentally wrong in the way we're teaching language. We shouldn't have this kind of reaction.

I'm going to give you two really quick lessons. I'll use a language that I'm sure most of you have heard, but I doubt that one in five or ten of you have studied or speak. You can decide which of the two lessons you like better. Here's lesson number one. (Other language phrase).What do you think? Good lesson so far? Do you think if I kept talking to you like that you would pick it up? How about if I repeated it? Would that help? How about if I said it, and you said it back? How about if I said it louder? How about if I wrote it on the board? I'll erase every third word, and you guess what the word is. (foreign phrase) means anything. And I think you can see that now.

Lesson number two.(foreign phrases: lots of German) You understood that lesson; maybe not every word, but I did everything necessary to teach you German. We acquire language in one way, and only one way. When we understand messages. That's it. We acquire language when we understand it. That's when we understand what people say to us and what we read. When we enter, we now call greetings in (foreign phrase). It is kind of amazing. When you get comprehensible input, you can output it earlier.

Given comprehensible input, language acquisition is usually automatic and effortless. It's quite amazing. Now one of the reasons lesson two was better than lesson one is that we had something to look at to help make the input comprehensible. So, the real generalization is this; we acquire language when we get comprehensible input in context, and this helps make the input comprehensible. Comprehensible input has been our last resort in language teaching. We have tried everything else. We have people memorize lists of words, we have people learn grammar rules. That doesn't work. You understand messages through comprehensible input.

This all-important hypothesis has a couple of corollaries, or sub-hypotheses. Talking is not practicing. Why? Think about that. If you want to improve your skills in whatever language you want to study, it will not help you to speak that language out loud to yourself as you're driving to work in the morning. It will not help you to close the bathroom door and talk to the mirror. On the other hand, if I were to continue to speak German to you, as I did in the second lesson, eventually you'd speak German. If this were a German class, after about ten hours, you'd start to talk. Do you think your first sentences in German would be perfect with the subjects and the verbs just right, and having all the endings? No, you'd make mistakes. What do you do about the mistakes? If I correct them, that would make most of you so nervous you wouldn't want to talk about it. The way you correct errors is very simple, more comprehensible input. With more comprehensible input, the right way of saying it settles in on its own.

Now we have a lot of data that this is so, but rather than repeat the data, I'd like instead to tell you this story. It took place in 1974 when I was working in New York as Director of English as a second language at Queens College in Queens, New York. We lived in an apartment building. The apartment next to us was owned by a Japanese company, and every year a new family with children who couldn't speak English shared the apartment. There I was, Director of ESL telling myself that I will teach English to the children. So I go up to a four-year-old girl next door. Since I want to get her to talk, I say "Yutomi, say,'Hi.'" No response. No matter what I said, Yutomi couldn't speak. She wouldn't say anything for the first week, second week, first month, or second month. It was five months until she started to speak.

Well, that's not entirely correct either. During the first few months, children typically do say something, but it's not really language; it's expressions that they pick up from the other kids in the neighborhood. They're not quite sure what they mean; they use them in roughly appropriate situations; things like, "Leave me alone. Get out of here." After about five months, Yutomi started to speak. And what was interesting about her language was this. First, it looked like first language acquisition; one word, two words, gradually getting more complicated. Second, it came quickly. By the time Yutomi and her family went back to Japan, at the end of the year, her English was closely akin to the way the other kids in the neighborhood were speaking.

What was going on during those five months? She was listening; she was picking up comprehensible input. When she started to speak, it was not the beginning of her language acquisition. It was the result of the comprehensible input she had gotten during those three months. A silent period of several months for a child in this situation is not pathological. It's normal.

How would it be to study another language, and you went to a class where you didn't have to say anything? In this class you could volunteer all you want, show you're ready. Not only that, in this ideal classroom, if the input is incomprehensible, it's the teacher's fault, not yours. This is how we're now teaching language, and invariably, the results we're getting are much better than previous methods.

Let me put in one good word for talking. Talking is actually quite good if you use it right. It helps indirectly, but powerfully. When you speak, someone might answer back. That's called conversation. Conversation is very good for language acquisition. So talking is an excellent way of promoting interaction and getting people to talk to you. There's another corollary. If the messages we give people are comprehensible, then all the grammar is automatically turned on. What this means is what we now know of as the grammatical syllabus is no longer appropriate.

Remember what the grammatical syllabus is. When you started learning a language in school, remember the first month? Everything was in the present tense. Then in the second month, you became obsessed with the past. You could only talk about the past year and last week. Then in the third month, you could talk about the future.

I think the grammatical syllabus prevents the acquisition of grammar. I'm in favor of good grammar. I simply think that comprehensible input is the fastest way to get it.

There are two insurmountable problems that the grammatical syllabus has which comprehensible input solves with ease. One problem is absenteeism. You're taking a language in class and the day they cover the past tense, you're absent. You had the flu, and you couldn't come to class. You missed the past tense. That's it. You have to wait until next year. With comprehensible input, there's no problem. If you miss class one period, you don't worry, but come back the next day. You'll have lots of comprehensible language use. Remember that comprehensible input methods give you a rich display, a balanced diet that automatically provides all the nourishment we need.

The most serious problem, though, with the grammatical syllabus is that it's very boring. We now think that all you really have to do in language teaching is present messages that are interesting and comprehensible.

Let me talk about one more hypothesis. This one is as important as any, and might even be the most important. It has to do with the role of affective variables. We note from the language acquisition research that certain affective variables count a great deal. We note that some people do better in language acquisition. We note that people with more self-esteem show confidence and do better in language acquisition. We note that low anxiety is related to success in language acquisition. The correlation between measured anxiety and language acquisition success are consistently negative. Language acquisition happens optimally when the pressure is entirely off.

This has happened to you. Think back to your times of struggle with another language. Think of your conversations where you were so locked up into what the other person was saying that you temporarily forgot that it was in another language. That's when acquisition has happened for you.

Frank Smith talks about this in a description of what he calls sensitivity. He says for a language to be acquired, the acquirer must assume that he is going to be successful. Some things require what's called facilitative anxiety.

Language acquisition though is clearly different. For language acquisition to succeed, the pressure has to be off entirely. The theory of acquisition is this. If the student isn't motivated, his self-esteem is low, his anxiety is high and he is on the defensive, too, he will think the language class is the place where his weaknesses will be revealed. The anxiety block goes up. We call this block, the affective filter. The affective filter basically keeps input from entering the language acquisition device. This explains how we can have two children in one class, or two adults in the same situation, and in both cases, the input is comprehensible but the results are different. In one case, we see progress; in one case, we don't. In one case, the student is open to the language, comfortable with the situation, in the other case, he's not.

Let me now summarize what I've said. I've said we acquire language in one way when we get comprehensible input in a low-anxiety situation. And I believe that that's fundamentally the only we acquire language.

What are the implications for pedagogy? Do we need language classes at all? Most people say no. Most people don't believe in language classes. If someone says to you, "You know, I've always wanted to learn to speak French." What do you tell them? Go to a college where they have a great French course and take Introduction to French." Is that what you tell them? No, you tell them to go to France, or Quebec. You never say, "Go to a language class."

That's bad advice. If I could not speak Spanish, what would happen if I went to Mexico to try to learn to speak Spanish? I wouldn't understand anything. But if I went to a class in Spanish for the first day, I could get 45 minutes of comprehensible input. The language class is much, much better than being in the country. In one day in language class, you can get more than you can in a week of being in a country if the class is taught properly. The language class provides the comprehensible input that you could only get with great difficulty outside.

Now let me tell you why some of this will not work. Our students sometimes expect drill and kill. That's what they're asking for, and if you don't give them long vocabulary lists to study, they feel they're not getting their money's worth. The most important thing I think our students learn in class is how to acquire language. What value is it to our students to reach high levels of competence and not know how they got there? They really think the grammar rules and the exercises did it and not the comprehensible input they were getting. We have to put our students in a position where they will continue to acquire on their own. The problem is us, professionals in language education. For us, acquisition and learning are very very different. Acquisition seems to be slow, and learning seems to be fast. Acquisition seems subtle, vague; learning seems concrete, obvious. You can taste it; you can touch it. And, most important for people like us, learning is pleasant. We like it.

Thursday, February 6

WORKSHOP SESSIONS
2:30 pm-4:00 pm

50 Archival Photography in the Village—The workshop presented methods and materials needed to record for posterity the people and life in Native American villages. (Part I of continuous presentation.)
Jozsef Scheiber

51 Development of Literacy: Reading and Writing in Bilingual Education—There is abundant evidence that the best way of developing literacy is the most pleasant way. The workshop reviewed evidence showing that pleasure reading makes an enormous contribution to the development of language "skills."
Stephen Krashen

52 Students May Want to Role Play. . . Guiding Role Plays for Maximum Learning—The workshop gave participants an opportunity to experience one strategy for structuring role plays which can be used effectively in a language learning classroom.
Frances Portillo

53 Native Languages: Tlingit, Haida, and Tsimshian—How to teach the native languages in grade 2: Vocabulary, sentence structure, writing, reading, and oral.
Conrad Mather, Esther Shea, Lorena Jon

Wisdom of the Elders

Teaching Korean Students: Language and Cultural Differences was taught by Jade Vittone.

Tupou L. Pulu identifying resources on Alaska Natives for teaching 3rd/4th grade

Stephen Krashen's workshop in *Development of Literacy: Reading and Writing in Bilingual Education.*

They were listening at the other workshops too.

54 All Cultures Have "Style"—Indentifying and accommodating student learning styles can increase instructional effectiveness for all cultures jungian styles: Intuitor, Thinker, Feeler, and Sensor were described. Teaching strategies for each style were presented.
Virginia Johnson

55 Using and Developing Culturally Appropriate Curriculum for Indian Studies—This workshop summarized the content information in the Effective Curriculum Practices monograph. The lecture, small group activity format, focused on alternative strategies for implementing and integrating culturally appropriate curriculum for Indian students, guidelines for content, and practical suggestions for inservicing school staff for effectively using culturally appropriate Indian curriculum.
Joe Coburn

56 Teaching—Native Style—How one successful Bilingual/ Bicultural teacher started teaching without a classroom, was supported by the village, and went on to involve most of the people in her program.
Roseanna Dan
Mary Alexander

WORKSHOP SESSIONS
4:15 pm-5:45 pm

50 Archival Photography *(cont'd)*

57 Funding Formula Workshop—The Alaska State Advisory Council for Bilingual-Bicultural Education and the Alaska Association for Bilingual Education (AKABE) shared the latest developments of the funding formula, specifically, the Bilingual portion of the formula with the DOE Financial Service Director.
Lincoln Saito, Enid Lincoln, Larry Huxell

58 Teaching ANCSA—After briefly reviewing the terms of the settlement the workshop focused on presently available and forthcoming materials and assistance for teaching the topic. NWASD, LearnAlaska and DOE materials, both video and print to be available April 2, 1986, were covered.
Paul Ongtooguk, Bob Walker, Martin Laster

59 Total Physical Response (T.P.R.) Live—This workshop introduced bilingual teachers to an effective method of building comprehension and improving retention of material through the use of the Total Physical Response method.
Tam Agosti-Gisler
Anne Arruda

60 A Cross-Cultural Staff Training Model—Field Studies in Social Science—Through the uses of slides and hands-on materials, a model in staff training for cross-cultural teaching was presented.
Nan McNutt

61 Features of Athabaskan Village English: Results of a 3-Year Study in 10 Interior Alaska Communities—Summarized the results of a 3-year study of the village English dialect used by Athabaskan students in the Yukon-Koyukuk School District. Features of the dialect were discussed and mapped.
Nic McCurry, Pat Kwachka

62 Life After High School—A round table discussion on the topic of post secondary youth involvement in the small communities of Alaska. Discussed the question "Is there life after High School in rural Alaska?"
Russ Johnston

63 English as a Second Language (ESL) Teaching Methods Through Demonstration—The presenters provided practical ideas and demonstrations using manipulative materials and puppets for teaching English as a second language.
Virginia Back
Jessie Foinsbee

64 Natural Approaches to Teaching Alaska Native Languages—Participants learned what the natural approaches to language teaching are, how language is taught for real communication, and learned to give a "natural approach" language lesson to other participants in their own Native language.
Vera Metcalf

65 Sharing Cultural Backgrounds with Music—Music is the multicultural-multilingual world communicator. The workshop focused on percussion instruments, movement, and voice. Participants learned about our particular cultural heritage(s).
Eddie Wood

66 Student Meeting with District Sponsors

67 YKSD Chapter I Staff Meeting

68 Cultural Celebration II

Host
Marie Monroe, Member
Alaska State Advisory Council for Bilingual-Bicultural Education

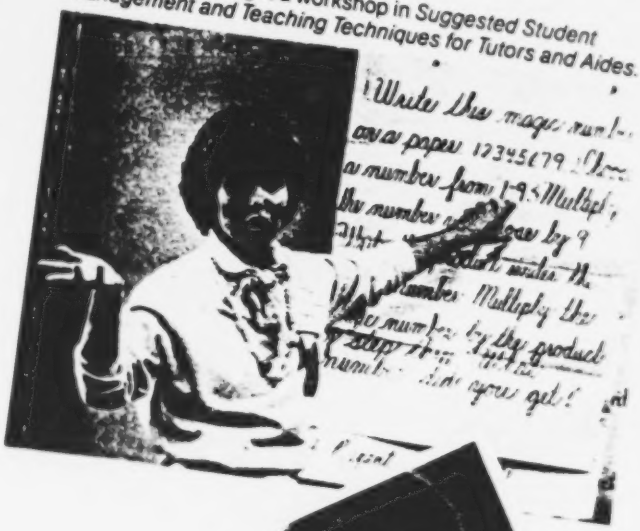
Anchorage Scottish Pipe Band

Adelante

Aruvak Dancers
Git Lakx Likstaa Dancers

69 AKABE Special Interest Group Meetings

Janice Coulter taught a workshop in *Suggested Student Management and Teaching Techniques for Tutors and Aides.*



Maybe students want to role play.

The Anchorage Scottish Pipe Band

Member of the Adelante Group

Jack Knutsen, a member of the Aruvak Dancers

These dances are great!

Friday, February 7

70 Registration & Exhibits

71 **GENERAL SESSION III**

Session Convener
Jade Vittone, Member
Alaska State Advisory Council
for Bilingual-Bicultural
Education

La Tuna Singers

Keynote Speaker
"Bilingual within the
Context of Culture"
Dr. Geneva Gay
Department of Education
Purdue University

And right after this

Now don't forget the meeting on Monday to discuss our budget

The La Tuna Singers in force.

Listening to Geneva Gay

Conrad Mather and Esther Shea listen.

In many bilingual classroom situations, there is armed warefare going on between students of different cultural groups and their teachers. Unless ethnically and culturally chauvinistic attitudes and values and prejudices which are exhibited toward linguistically different speakers are carefully diagnosed, understood very thoroughly, and some steps are taken to ameliorate them, the chances of effective bilingual education are virtually nonexistent. Some teachers react to the way students speak long before they consider what those students are able to learn. We must move to make home culture and school culture more compatible or instructional progress will be lost to the war fare between these two elements.

We must enter into what I call "cultural contextualism." This is a scenario where language learning is only one element of a teaching program. In culture contextualism, attention is paid to the cultural setting in which learning occurs and the way in which various ethnic groups have defined the learning process.

We talk of cultural kinesis or kinesthetics. This includes non-verbal communication of messages—how we use body language to communicate non-verbal nuances. Many cultural groups have different conceptions of comfort zones—the degree of space needed between two conversants to make each feel comfortable—; there is great variation among ethnic groups regarding the desired distance from the other speaker. When this space is violated, there is an immediate shift from verbal communication to non-verbal communication which negates the value of the exchange. This is termed "bypassing." It results in a great deal of energy being expended and leads to frustration on the part of both speakers who walk away from the experience feeling like their response was not important to the other speaker, and as if the other party failed to listen to their message.

Teachers should create an ecological context or environmental framework within which students feel comfortable. This framework enables students to make sense of linguistic studies. It gives a frame of reference they can understand. We must extend the study of bilingualism beyond the structural features of language in order to establish contact with cultural group perceptions of reality. These perceptions may be very different than those commonly held by mainstream speakers of English. Social linguists say that cultural perceptions include value systems, symbols, their meanings, and gestures. Teachers must be aware of differences, for example eye contact traditions. Many United States minorities—American Indians, Blacks, Chicanos, Puerto Ricans—are taught to avoid direct eye contact. Such avoidance indicates respect or deference. But American teachers interpret such avoidance as indications that the student is not paying attention. Teachers want students to "look them in the eye." The consequence is that the more the student avoids such eye contact, the more the teacher insists upon it, hence establishing a conflict between the home teaching and the school practice. This makes the student extremely uncomfortable, and it creates a negative learning environment.

Cultural value systems that children are taught often differ dramatically from standard American practice. In Asian cultures, children observe intensely for long periods of time, then they mimic the behavior of their elders. Their learning protocols may be very formal with older people and adults informal with peers and younger children these protocols are very clearly defined. American teachers use a lot of verbal communication to teach, and they thrive on informal settings. Children with a different cultural contaxt are often very confused and don't know the rules or expectations of their teachers.

Cultural customs and traditions have profound implications for educators trying to establish communications. If they work for reciprocity in education, emphasizing retention and extension, their success level will rise dramatically. The key is extending what youngsters already know, encouraging retention of proficiency in their first language, then gradually shifting emphasis to English while keeping first language skills as backup. Teachers should develop and enhance the students' pride in their culture, heritage,

and language. An example of how to achieve this is having older students record oral history myths or folklore by interviewing elder members of their community. To do this, they must speak their primary language with the older people, then translate what they've learned to English and present that to their class. This reinforces their knowledge of their first language, while providing a practice session in their second language. It also allows them to express their pride in their origins.

Educators must consider the cultural orientation of the child in diagnosing abilities. There must be opportunities to practice language skills when children return home. Students should be exposed to alternatives—as they acquire skills in English, they should be helped to reinforce their home language.

With the current breakdown in family units, teachers should not be party to systems where grandparents speaking different languages are dishonored. They should, instead, enhance multi-culturalism and minimize cultural trauma for their students.

The benefits of putting these precepts into effect will be a more relevant continuity of learning for students, reduction of the dilemmas created by conflicts between home and school, higher student self-esteem, and a better transfer of information. All these elements will lead to a better overall learning experience for bilingual and monolingual students and a greater understanding and acceptance of individual differences.

A discussion between Chad Thompson, Richard Dauenhauer and Ron Scollon.

Friday, February 7

WORKSHOP SESSIONS
9:15 am-10:45 am

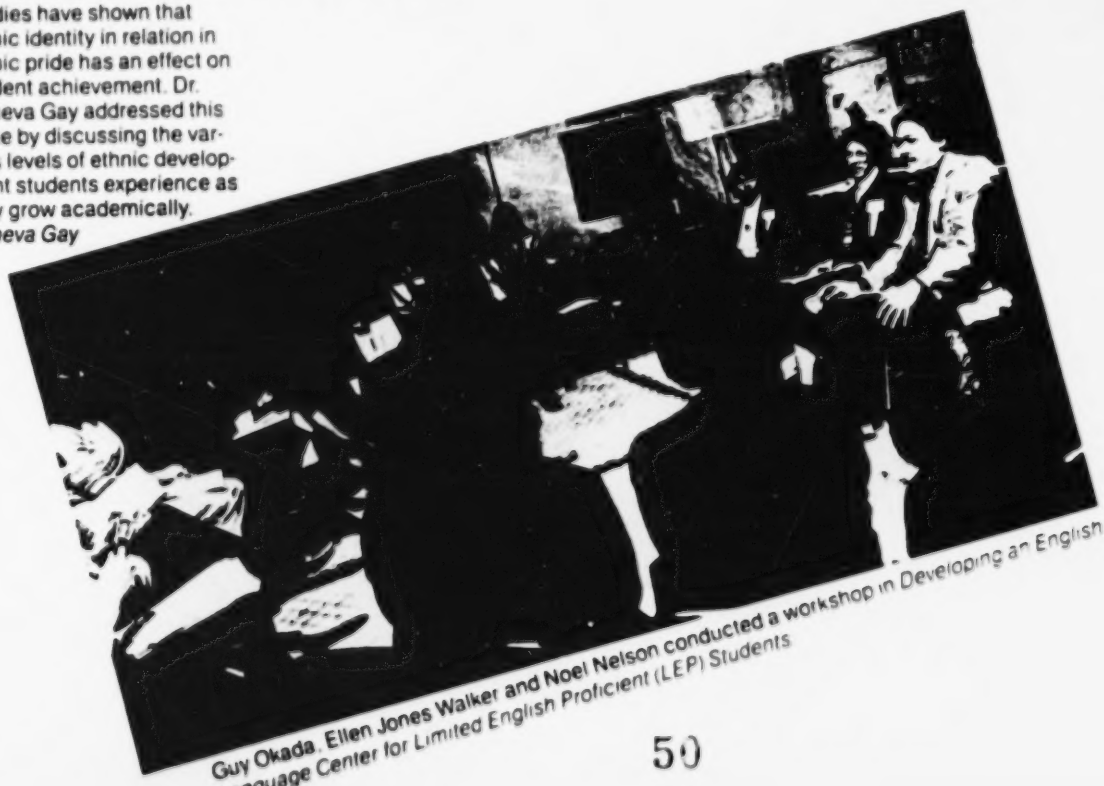
72 School Conflict Management: A Cross-Cultural Approach—The Community Relations Service has assisted many schools and school districts in developing and implementing conflict management systems. The workshop provided examples of effective cross-cultural conflict management plans, training models, and the use of multicultural education as a prevention/resolution strategy. The session also presented specific usages of verbal and nonverbal cross-cultural communications as a conflict reduction mechanism. (Part I of continuous presentation.)
Gilbert Hirabayashi
Art Kono
William DuPree

73 Ethnic Identity: Implications for Student Achievement—Studies have shown that ethnic identity in relation in ethnic pride has an effect on student achievement. Dr. Geneva Gay addressed this issue by discussing the various levels of ethnic development students experience as they grow academically.
Geneva Gay

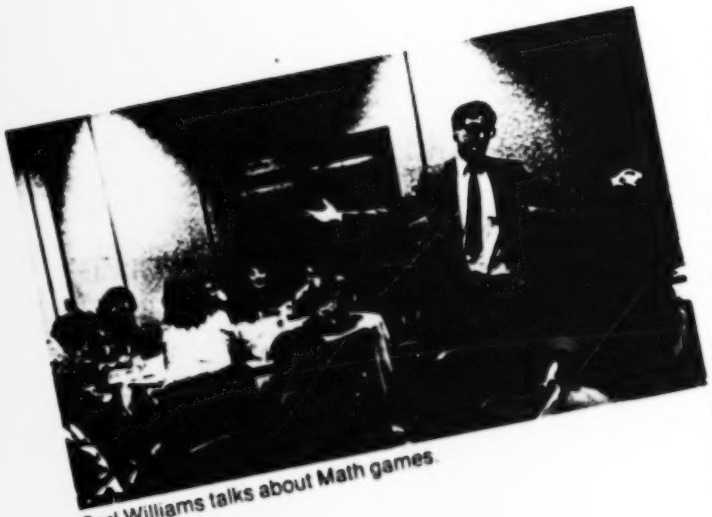
74 Developing an English Language Center for Limited English Proficient (LEP) Students—This presentation and discussion focused on the development of the English Language Center at West High School in Anchorage, which was initiated to meet the linguistic and academic needs of the diverse LEP student population there. Practical tips for starting a similar intensive program were discussed.
Noel Nelson
Ellen Jones-Walker
Guy Okada

75 The Development of the Alaska Human Rights Law—This workshop acquainted participants with the historical development and basic concepts of our state's civil rights law. Participants reviewed one precedent-setting case and became familiar with discrimination complaint initiating, processing, resolving and investigative procedures.
Kimberly Martus
Eleanor Gutierrez

Larry Rockhill



Guy Okada, Ellen Jones Walker and Noel Nelson conducted a workshop in Developing an English Language Center for Limited English Proficient (LEP) Students



Carl Williams talks about Math games.

Jessie Lowry tell how to develop a hard cover book for bilingual education.

76 Language Development or Learning Disabilities—The workshop explored the various factors which may lead to the identification and classification of Limited English Proficient students as Learning Disabled. The role of oral language development as precursor to the Language Arts and academic success were discussed. Instructional implications were drawn from research and theory as they apply to language development, reading, and academic success. Assessment procedures for the identification of learning disabilities and/or language learning difficulties were demonstrated.
Carlos Cardona-Morales

77 High Achievement in Public Education: Lessons from Japan—The session presented the findings of the 1985 Small Schools of Japan project. Specific attention was devoted to the Japanese system of education, its reasons for high achievement, successful administrative and instructional practices, and the ideas and strategies we can borrow to improve our schools.
William H. Parrett

78 Bilingual Computer Software for Alaskan Students—The presentation discussed the APEL materials development process and demonstrated 5 new bilingual computer assisted instruction kits.
Niki McCurry

79 Language Policy and Planning as a Tool for Revitalizing Eskimo-Aleut Languages Part I—Talked about which social forces in Alaska discourage the use of Eskimo-Aleut languages, what other minority groups around the world are doing to save their languages, and how Alaska Eskimos and Aleuts can create policies and plans which encourage and strengthen their languages. Included grouping the participants by language to create their own policy.
Roy Iutzi-Johnson

WORKSHOP SESSIONS
9:15 am-12:30 pm

80 Integration of Native American/Local Culture and Language into School Curriculum—The presentation dealt with how schools can integrate the local Native American culture into science, math, social studies, art, P.E., and other curriculum. The focus was on how present Euro-American culture is taught and how this can be an example in developing curriculum for bilingual/bicultural classes that will develop awareness and pride in the Native American history and culture. (Part I of continuous presentation.)
AnCita Bennally

81 Make It and Take It Math Games and Activities—A variety of math games and activities were presented. Participants had the opportunity to examine, play and construct activities that they feel are appropriate for their students. These were non-computer activities that stress the four basic operations with whole numbers, decimals, and fractions as well as pre-algebra level skills.
Carl Williams
Linda Davenport

WORKSHOP SESSIONS
11:00 am-12:30 pm

72 School Conflict *(cont'd)*

80 Integration of Native American *(cont'd)*

81 Make It and Take It *(cont'd)*

82 Language Acquisition and Bilingual Education—The workshop addressed the theory of second language acquisition with an emphasis on the importance of input hypothesis. Implications for beginning language teaching, intermediate language teaching, and bilingual programs were discussed.
Stephen Krashen

83 Native Language Teacher Training—The workshop covered procedures used in helping inexperienced Native language teachers: teaching techniques, classroom management, grading, and local cultural matters.
Emily Ipalook Wilson

84 Teaching with Microcomputers—Computers can be exciting and meaningful in the classroom if their use is carefully thought out. Participants discussed selecting good software, adapting software for English as a Second Language and Foreign Language instruction, and the different modes of computer use in schools. Demonstrations were on an Apple II system.
Patricia Carlson
Bruce Tillitt

85 Effective Practices in Indian Education Update—Having reviewed the national "effective schooling" research to determine its relevance to Indian education, the Research and Development Program for Indian Education identified specific practices which contributed to improving educational opportunities for Indian students. These practices have been tested in schools throughout the Northwest and evaluation results were shared. The monographs may be purchased.
Robin A. Butterfield, Joe Coburn

86 How to Develop a Full-Length Hard-Cover Book for your Bilingual Curriculum—The St. Lawrence Island bilingual staff explained and demonstrated the steps involved in producing a full-length, illustrated, hard-cover book, *Sivuqam Nangaghnegha—Lore of St. Lawrence Island*, which is integrated into the St. Lawrence Island Yupik Language and Culture Curriculum.
Anders Appasingok
Willis Walunga

87 Policy Making: Student Simulation Part II—We talked about which social forces in Alaska discourage the use of Eskimo-Aleut languages, what other minority groups around the world are doing to save their languages, and how Alaskan Eskimos and Aleuts can create policies and plans which encourage and strengthen their languages.
Roy Lutzi Johnson

Phyllis Morrow talks about how to inspire students to learn.

Emily Ipalook Wilson tells how to help inexperienced Native language teachers.

Roy Iutzi-Johnson in his workshop.

Yen-ti Verg-in talking about teaching Pacific Rim studies at Mt. Edgecumbe High School

WORKSHOP SESSIONS
2:00 pm-3:30 pm

88 Task Force for the Review of Alaska Bilingual-Bicultural Education Regulations—A Task Force of persons involved in Bilingual-Bicultural Education has been convened by the Department of Education to review Bilingual-Bicultural Education Regulations. The workshop provided conference participants with an opportunity to meet with Task Force members and to provide comment on the Task Force's work to date.
Laurel Tatsuda, Mike Travis
Task Force Members

89 Fun and Games: Inspiring Students to Learn in the Bilingual Classroom—The workshop presented high school bilingual projects which use games and other appealing activities to involve students in a variety of subjects and to develop various language skills. (Part I of continuous presentation.)
Phyllis Morrow

90 The Eskimo Heritage Trunk—The workshop presented a new, interactive curriculum tool about the ART HERITAGE of the Alaskan Eskimo today and in traditional cultures. 30 step-by-step art activities adapted to practical and effective classroom use designed for the elementary level but adapted to the secondary, were presented.
Yvonne Merrill

91 Women as a Concern for Multicultural Education—The workshop demonstrated how women comprise a cultural group in need of more equitable treatment in school curricula and, therefore, a legitimate concern of multicultural education. Emphasis was on the role of women of all colors in history and on sexist language.
Nancy Huppertz

92 Alaska Children's Books—An Effective Tool for Bilingual Education—Rational and practical approaches for using children's literature in the bilingual curriculum were presented. Using *Goodbye My Island* we explored how to use selected children's books as culturally relevant bases for English as a Second Language instruction, higher order student thinking, and creative expression. An annotated booklist was provided.
Katy Spangler

93 Improving Bilingual/Bicultural Students' Test-Taking Skills—(1) The difference between teaching to the TEST and teaching to the TASK; (2) how to prepare students, parents, and teachers for standardized achievement testing; and (3) how to integrate teaching and testing into regular classroom practices.
Dorothy L. Alexander

94 Suggested Student Management and Teaching Techniques for Tutors and Aides *(cont'd —See 18 & 40).*
Janice Coulter

95 Bilingual and English as a Second Language (ESL) Classrooms: Teaching in Multicultural Contexts—In this publisher's session, one of the co-authors introduced this new teacher training textbook published by McGraw-Hill, 1985. Designed for bilingual and ESL teachers (K-12) the textbook covers: students; politics and program models; language and culture; methods of teaching first and second languages; social studies, science, math, music, and art; assessment; and school-community relations.
Carlos J. Ovando

96 Teaching Ideas for Reluctant Readers and Writers—Participants had an opportunity to explore various techniques and activities that can help assure maximum learning by all students, especially those students who have not always met success in the classroom. The presentation had its roots in language experience, developmental language and the Alaska State Writing Project.
Donna Dinsmore
Bobbie Bitters

97 Professional Alaskan Artists Discuss Major Positive Influences—Professional Native artists discussed the factors that influenced their career decisions and gave them the skills and self-confidence to pursue their dreams.
Jocelyn Young

98 Anchorage Historical and Fine Arts Museum Visit—Student Strand
Alice Taff

WORKSHOP SESSIONS
3:45 pm-5:15 pm

89 Fun & Games
(cont'd)

94 Suggested Student Management
(cont'd)

99 Defining Hispanic Culture: Is There a Common Hispanic Culture?—Participants explored generalizations about Hispanic Culture to see if a common culture exists. Stages of ethnic identity and their impact on learning were examined.
Frances Portillo

100 The Axe Handle Curriculum: A Multicultural Approach to Literature—The workshop consisted of a report of materials and curriculum ideas developed and now being field-tested by Sealaska Heritage Foundation and Gutenberg Dump, Ltd.—a thematic approach to comparative literature using classics from around the world (Alaska Native, Asian, American, European) grouped by theme (Pride and Arrogance, Alienation and Self-Concept, Conflict of Loyalty, etc.).
Richard Dauenhauer

101 Teaching Rural Alaskan Students Pacific Rim Cultures and Languages at Mt. Edgecumbe High School—Successful methods, activities and materials used for teaching Pacific Rim Culture and Languages in the high school were examined. Emphasis was on finding out what does and does not seem to work with the students.
Yen-ti Verg-in

102 Nikolaevsk School: Promising Practices for Bilingual Education—Successful strategies for first language maintenance and English as a Second Language were shared. Highlighted our full-time kindergarten and high school publishing company and discussed how healthy ethnic and personal identity are nurtured and how this translates into achievement. Noted changes in the school and community since the BMEC presentation in 1980.
Don Bailey, Bertha Chessler

103 AKABE Wrap-Up Meeting

104 UAA Credit Course Meeting

105 Students Strand Wrap-Up Meeting

106 Conference Banquet Host
Toni Jones, Vice-Chairperson
Alaska State Advisory Council for Bilingual-Bicultural Education

The Bladder Festival Play
Chevak Tangik Theater

Master of Ceremonies
John Pingayak

Bob Moore tells about Nikolaevsk School's practices.

Members from the Lower Yukon School District.

Toni Jones opens the final ceremonies.

The Chevak Tangik Theater presented *The Bladder Festival Play.*

And after all that food, the good entertainment, the wealth of information, perhaps a little nap.

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Bill Sheffield, Governor